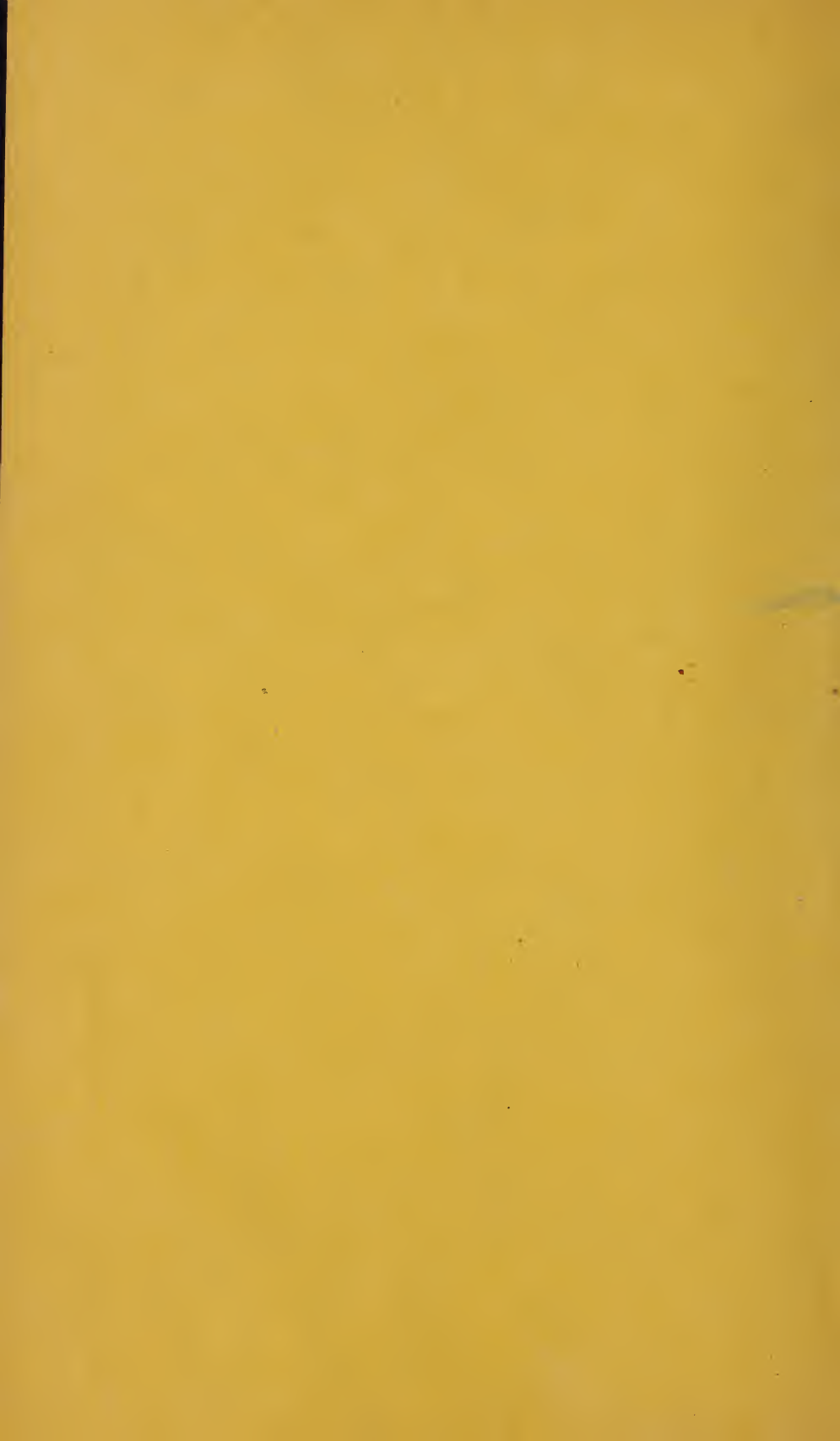


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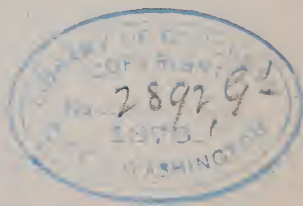
THE
RELATION EXISTING
BETWEEN
GOD AND MAN;

OR,

MYSTERIES IN ZION REVEALED.

BY ALFRED OTTO.

of Harmony, Pa.



1876.

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INTRODUCTORY.

Man has received a certain amount of capabilities, which, if he makes use of within his own strength, are capable of producing a certain amount of possibilities or a certain amount of effects. All proficiency in the professions, arts, sciences, and all branches of learning, belong to this nature or order of exertion ; but the spiritual truths that this book contains cannot be procured by or through education, or any exertion man makes within his own strength. It does not belong to that nature or order of exertion, but must be revealed to the heart and mind. This book contains truths and mysteries of the spiritual world, which are, by God's grace, revealed and explained—which truths and mysteries exist within the nature of the relation existing between God and man, and principles concerned in, or connected with the salvation of

man, and which also verifies the truthfulness of the Christian religion by its agreeing with human nature and with nature in the spiritual world of man's existence as he advances onward and onward toward the Heavenly Gates,—which all is a revelation and explanation of Divine law in its different natures and bearings, so far as therein revealed ; so, then, all that is revealed and explained in this book, concerning the salvation of man, has not been revealed and explained by the power of man and after the will of the flesh, nor through the imagination of the mind, but by the grace of God declaring the truth and the law, which concerns every accountable soul—for the law cannot fail.

CHAPTER I.

TRUTHS AND MYSTERIES OF ZION.

None too good, for all men must be born again or be regenerated before they can enter into the Kingdom of Heaven. Our Heavenly Father has sent unto man many servants, and they rejected them all, and did reserve His only Son, His all, for the last, and if we reject His only Son, his last, we reject our all by rejecting our only and last opportunity to be redeemed from this guilt of sin, the origin of death in man. I once was spiritually dead to God, but now I am spiritually alive to God, by being regenerated, spiritually reborn by the grace and power of God through our Lord and Saviour Jesus Christ, which causes me to be fully acquainted with the nature and feeling a man possesses in either case, when he is in his carnally minded and natural condition, and

when he is in his holy natured and minded condition. Since I have sought after this salvation I have not been lukewarm, but I have wholly walked with God as far as I knew how, or as I was taught by the Scriptures and through the Holy Spirit. I did not serve God one moment and Satan the next moment, for I have continually strove to be closer to God, because it is altogether lovely, for it developes the noblest nature in man, and by the grace of God I will continually strive to become more and more perfect in Christ Jesus by surrendering my heart to the Holy Spirit, so that the law of pure and holy love can be more and more developed therein, which worketh perfection. The Holy Scriptures and the method therein adopted for the salvation of man are truth, and originate from God.

Oh, man! is the crucifixion of the Son of God of so little importance—being passed by, barely noticed by the world? Was his sufferings, sorrows, grief and pain, all endured only for the sake of formality? No; but for the sake of nature; for the sake of the very nature or law existing within me to-day which was placed there through

regeneration by faith, which faith I received through his teachings and death. But the worldly cannot know that nature or law until they taste of it. As deep as did the Saviour's grief, sorrow, suffering and pain penetrate into his nature, must also his virtues penetrate into the nature of our souls. He bore the grief and pain so that we might bear his virtues, if we only believe. Oh, man! the whole matter is a question of nature; nature being concerned, and will you continue to war against nature, or will you bend to it? Who is this God that man wants him to bend His will to him? Does man give Him life, or does He depend on man for existence? No; man depends on Him for his existence, life and being; so man must also bend his will to Him; but He does not want us to bend our will to Him unless we feel so inclined, because He created us free-will beings, and He wants us to remain such.

CHAPTER II.

TRUTHS AND MYSTERIES OF ZION.

Some men say that they do not believe in God as a being, but they acknowledge nature as God—denying that God is the God of nature, or that nature is His laws. If all our buildings have come into existence without a controlling mind, a guiding and constructing hand; if all our greatest engineering problems have come into existence without a controlling mind, a guiding and constructing hand; if all our productions from the different arts have come into existence without a controlling mind, a guiding and constructing hand, then there is no living God. The ax might as well boast of its chopping, as for man to deny the existence of a living God, Supreme Being, designer, creator, and controller of all things. Cast your

eyes heavenward on a bright moonlight night, and see the beauty and magnificence displayed in that starry firmament. Then consider the harmony existing in the movement of the planets. Then reflect over the earth's motion—its orbital velocity equals 65,228 miles per hour, and it not being noticeable to us. Then reflect over that great planet Jupiter, whose diameter is about 85,000 miles, and its bulk nearly 1,250 times that of the earth, is accompanied by four moons, and passing through space at the rate of 28,743 miles an hour. Then reflect over that beautiful planet Saturn, surrounded by a series of rings of solid matter, and accompanied in its course around the sun by eight satellites; and all this complicated system moves with a common motion, so exact that no part interferes with another in their orbital revolution; and this planet moves in its orbit around the sun at the rate of 21,220 miles per hour, and is 700 times greater in volume than the earth. Astronomers say that the observer, when first viewing this object, when it can be seen to the best advantage through a good telescope, is always possessed of admiration. Oh! the magnitude and variation,

the designing hand and controlling mind existing in that creation, and the variations existing there for causes and reasons unknown to us! Then again look at that great luminary, the sun, casting its light, warmth and heat down upon this earth, at the immense distance of upward of ninety millions of miles. Then consider the great mind, capability and possibilities man possesses. Then unfold the book of nature and you will see the designing hand, the handiwork of God, all around you. Will a man look at all this displayed before him and then deny the existence of a living God, a Supreme Being, designer, creator and controller of all things? Then should we not reverence and pay our homage to such a great power of wisdom, truth and holiness that created and controls all this? It would not be misplaced, as it often is with man, because God is not deceitful, but truth—everlasting truth. God being our creator, our merciful Heavenly Father, we should humble ourselves to him and be willing to be taught by Him, as little children, because He knows exactly what we require to make us forever happy, and what is required to prevent uncleanness and

untruth to penetrate into His spiritual kingdom, as well as He knows what laws are required in the material or natural world to bless us with the light and warmth of the sun every day.

CHAPTER III.

TRUTHS AND MYSTERIES OF ZION.

If a chemist, by experimenting in chemistry, has made a certain discovery, and having experimented on it a number of times, always using the same methods and elements, and it having always produced the same results, it must then be truth; it has then become a chemical fact—a recognized law in chemistry. Then look at the worldly persons in their carnally minded and natural condition—the deviation existing there; the different

degrees existing in their moral characters; the want of unity; the strife, deceit, betrayal of confidence, and confusion that exists there, and therefore untruth. Then look at the Christians: I do not mean those that profess to be and are not, but those that have been reborn of the spirit, having complied with the Saviour's commandment, which reads thus: "Ye must be born again to see the Kingdom of God." These Christians will always testify the same; that heretofore they never knew what real happiness consisted in; that heretofore they never knew what religious freedom consisted in; that they loved every one and hated no one but the evil spirit; and loved all that our Lord and Saviour represents—honesty, truth, virtue, righteousness and holiness, and not only loved it with respect but with a Christian love, a heart filled with charity, which is purity, concord and unity, and therefore truth. This religion, revealed through Jesus Christ, has made the hardest hearts tender and lovely, when they once possessed it; it has corrected and purified the most depraved hearts when they once possessed it; it has cured the most intemperate when the heart once possessed it. And

when these changes are once brought about it is not the fear of God and the hope of Heaven, nor any unnatural restraint, that keeps them in that purified and corrected condition, but it is the change of their nature; which gives them pleasure to comply with these changes, and causes them to be permanent and be a reality. So, then, if becoming a Christian in spirit and in truth, by being reborn of the spirit through our Lord and Saviour Jesus Christ, always produces such effects, without variation, then there must be a fundamental truth at the bottom of it. It shows just as much truth as does that chemical fact, that recognized chemical law in chemistry; but in this case the transaction takes place in the spiritual world, instead of the material or natural world; spiritual methods and elements are being used instead of profane, because the soul or spirit is being administered to. Methods are being used that are naturally incomprehensible to us, because we are the creature and not the creator; but we can test and know the quality of that spiritual compound by the change that is wrought within our heart and nature; but the worldly and

carnal minded can never know the quality of that spiritual compound until they come into possession of it.

CHAPTER IV.

TRUTHS AND MYSTERIES OF ZION.

We elect rulers to devise, enact and enforce laws for our government, all for our special benefit, and man derives a great benefit through it if the rulers prove themselves worthy. God wishes to govern us, not for his benefit alone, but for our benefit and happiness, and not by enacted and enforced laws, but by laws of nature or holy love. Oh! is there anything that can produce greater happiness and pleasure than pure or holy love when it dwells in any heart? which law of holy

love is the essence and law that creates the harmony existing in the spiritual world of God's kingdom, or in its moral division the same as certain laws create the harmony existing in the material or natural world of His kingdom; but the laws that create the harmony in the material or natural world are createable, and the law of holy love is not createable. We have the law of pure and holy love implanted and developed in our heart and nature through faith in God, which causes us to yield in our will. As our faith increases our love increases, and banishes evil and confusion from the heart, and creates harmony therein, which makes it truth. So faith and holy love produces righteousness. Faith and holy love, are the two spiritual elements that passes us into Heaven, and will be the cause of our life, existence and being there; which two elements, if we do not possess we will have no portion with the Kingdom of Heaven, because we will be, by and through nature, cut off. Our want of faith prevented our nature from being changed so as to coincide with the nature a being must possess in Heaven.

Abraham's faith was also imputed to him for righteousness.

Oh, man ! you may all say I believe in God, but how far may it be from the true saving faith, such as is required to procure for you a home in Heaven? When a man possesses the true faith he will fulfill the commandments of God with an overflowing heart of pure and holy love ; the pure incense of holy love will manifest itself to him within his heart, he feeling the effects of the Holy Ghost ; and, as I said before, which holy love cleanses the heart and nature of all its impurities, and makes it holy.

What constitutes true faith ? Why, supposing a father promised something to his son which he very much desired to have, and which he could possess by fulfilling certain requirements—which requirements being possible for him to fulfill and they not being as dear to him as the reward promised—he will then employ his whole mind, heart and body in fulfilling the requirements, through-faith, that he will receive the reward promised. We all desire eternal life in Heaven, but some lack the faith to receive it. We must fulfill

the requirements of our Heavenly Father, which are written in the Holy Word, with a similar faith as that son fulfills the requirements of his father to receive his earthly desire, or we will never receive a home in Heaven. Some might say they would like to believe with the true faith, but they cannot, so it must not be a fault of theirs, but a fault of nature. They would be justified in making that assertion if there had not been any one redeemed to righteousness through the method pointed out to us in the Holy Scriptures, but as there are thousands of souls redeemed and saved—all testifying to the same effect of the spiritual light they received by following the material or natural light as it is pointed out to us in the Holy Scriptures, so, then, those redeemed souls are all witnesses against them in this life and the life to come. So it is not a fault of nature that they cannot believe, but a fault of their own, by not endeavoring to search out the truth, by disregarding the material or natural light that is given to us all in the Holy Scriptures, and the instruments that are employed by God to lead man into the way of truth.

CHAPTER V.

TRUTHS AND MYSTERIES OF ZION.

Consider over the harmony existing in the movements of the planets or celestial bodies, and in the whole material or natural world of God's Kingdom, which harmony must also exist in the moral division of his spiritual kingdom ; so when death comes knocking at the door, calling us, we step out of this world of confusion, either into God's spiritual kingdom of harmony, unity and truth, or into Satan's kingdom of confusion and untruth, just as our nature is fitted for either ; when we are in a fit condition to enter into Heaven, or when we are by nature in a fit condition to enter therein, if we then compare our nature with the word of God, we will find our nature to agree or coincide with the word. So, then, in that condition, if we did

not have the word as a guide or light, we would also fulfill the word, because our nature would dictate or lead us to do it ; but before man received the word he dwelt in darkness, was blind, could not see, because he had no light ; so, then, in that condition his nature was in an evil and confused condition, unfit to be placed into God's spiritual kingdom of harmony, unity and truth. So, then, man received the word as a light and standard for to work up to, and as soon as he has, by the grace of God, worked up to that light and standard, the word ; if he will then compare his nature with the word he will find it to agree or harmonize with it. Nature being truth, and the word agreeing or harmonizing with nature, or with the nature existing in all regenerated and redeemed, it must then be truth, and also have its origin from God, as nature. So, then, as soon as our nature agrees or harmonizes with the word we have then already, through nature, formed a connection with God's spiritual kingdom of harmony, unity and truth, and the reason we are not enjoying its full glory is because we have not yet stepped into it across the threshold of death in the flesh. We

can also weigh ourselves in the balance by placing ourselves or nature on one side of the scales and the word of God on the other side, and as soon as that scale balances we are by nature in a fit condition to become a member of God's spiritual kingdom; and the reason we are not a member is because we have not yet entered into it through death in the flesh, as God's law prescribes; so it is not strange that the righteous will scarcely enter into the Kingdom of Heaven when they must pass through such a test.

In this particular I refer to the word as received through Moses, the Prophets, and as it existed in Christ Jesus, as spoken by Him: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." When I refer to man in his depraved condition, I refer to the word as received through Moses, the Prophets, and as it existed in Christ Jesus; and when I refer to man in his justified state I refer to the word only as it

existed in Christ Jesus, as He spoke in those two commandments. Man, having a light given to him from God, in the word, if he heeds it not, closing his eyes against it, he then dwells, at this present day, in as much spiritual darkness as did all mankind before they received the word, or light; and as long as he remains in that condition, just so long is he spiritually dead to God, and in spite of himself, by and through nature cut off from the Kingdom of Heaven, and if he steps out of this life into the future in that condition, he will be for ever and ever, by and through nature, cut off from the Kingdom of Heaven. Oh! will that not be a great gulf existing between him and Heaven? When man is brought before the judgment bar of this world the arguments for and against him are delivered in words, and by that method justice is often abused. When man is brought before the judgment bar of God the arguments for and against him is the nature existing within him, which is impossible to err in condemning or justifying.

CHAPTER VI.

TRUTHS AND MYSTERIES OF ZION.

Before the gospel was revealed through our Lord and Saviour, the world had the law only represented in word, which man received from God through Moses, but the coming of our Lord and Saviour into the world gave us the law represented in nature and flesh by our Lord and Saviour, being the bearing messenger within himself of that law, by having it written within his nature, heart or soul, within his flesh, and Satan causing the destruction of that temple, causes that law to shine brighter and brighter as time passes on. So, then, the word or law was made flesh in our Lord and Saviour Jesus Christ. Look at the harmony and truth existing in the word, will or law of God, in our Lord and Saviour Jesus Christ, and the nature existing in all regenerated or justified. Oh,

why should we not all take God at His word, that if we obey His law or commandments in spirit and in truth, that we will receive thereby eternal life in Heaven; if we comply with those requirements we cannot receive anything else, because His laws of nature so decree it, the same as they decree death in the flesh as the wages of sin.

Oh, man! I pray consider that you are created in the image of God in point of mind and intellect, and in having your will left as free to act as the will of God. Look at yourself; your importance, when you are transferred out of your rebellious state against God into harmony and peace with God, by being washed with the blood of righteousness which flowed from the veins of the lamb on the cross, and look at your insignificance if you are cast out into confusion—into everlasting darkness and ruin. Oh, man! it is not a question of a life time, but a question of eternity. Hence the great importance existing in it.

CHAPTER VII.

TRUTHS AND MYSTERIES OF ZION.

Here in this material or natural world we are governed by laws framed in words, which admit of being altered or changed without creating confusion. Not so in the spiritual world of Heaven; there we are governed by laws framed in nature, which laws cannot be changed to suit the various conditions of the beings ushered out of this life because that would create confusion in God's spiritual kingdom. So, then, our nature must be brought into the nature of the fixed spiritual law of nature existing and controlling in Heaven, which all beings live and exist in that are in Heaven, by passing under the cross of Jesus. All roads leading around or outside of that cross of righteousness, truth and holiness, leads to Hell, which place receives all confusion, because the nature of the place is confusion.

CHAPTER VIII.

TRUTHS AND MYSTERIES OF ZION.

There are two laws and a principle in existence showing the relation existing between God and all created beings that are endowed with the law of reason ; one of those laws is the law of free agency or free will, which law must exist in every being that is endowed with the law of reason ; which law of free agency or free will is controlled by the power of the law of pure and holy love ; which law of free agency or free will does admit itself to be controlled harmoniously or voluntarily by the law of pure and holy love ; or which law, when it exists in any being will control the will of that being with as much certainty or reliance as does the laws that control in the material or natural world—cleansing the heart and nature of all its impurities, and making it holy. But by what

power was that law and principle of free agency or free will existing in man, controlled before the fall of man? Why by the principle or the commandment of God for man not to eat of the forbidden fruit, which left his will free to act—to obey or not to obey. As long as Adam, or man, obeyed that command, there existed harmony and happiness, because he only indulged in good; so, then, there existed no evil to come into collision with good; but as soon as Adam or man disobeyed that command he threw himself out of that controlling power into confusion, wherein man exists at this present day. But that holy, all-wise and just God has devised for that law and principle of free agency or free will existing in man, another controlling power, an everlasting power; which controlling power, if we are once placed therein, we will never be ejected therefrom and thrown into confusion. And what does this new controlling power consist of? It consists of the law of pure and holy love. So the methods adopted by our Heavenly Father through His holy word and our Saviour, Jesus Christ, is for the purpose of placing man back again into that new controlling power

just as he left his former one, by continually retaining his law and principle of free agency or free will intact, remaining a free will, rational being, as he was created ; so every soul that is redeemed causes that soul to be again placed back into that new controlling power, never again to be thrown out into confusion. And in possession of a holy nature, as is the nature of God, and the being that is not placed into this new controlling power or law, is a soul out of the law in confusion in this life and the life to come, and for ever and ever ; because it can no more return to this earth in the nature it at present exists in ; in which nature it must be placed within that law, or controlling power

God's laws, which are nature, have the penalty existing within themselves for their violation, and as sure as they are violated, so sure is the penalty to follow—cannot be withdrawn—because there would be no protection to good. Hence, the great delicacy existing in our redemption. Oh, we should all humble ourselves to God, and be willing to be taught by Him, like little children ; because He created us ; He knows us thoroughly,

and knows exactly what we require to make us forever happy, and what is required for the protection of His spiritual kingdom, to prevent uncleanness and untruth, to enter therein, not for His sake alone, but for the sake of the souls under His protection.

We might ask the reason why that law and principle of free-agency, or free-will, existing in man must have a controlling power or law, because it makes him a free-will being and a being within himself, the same as God is a free-will being and a being within Himself, only we are dependant beings and God is not a dependant being; and we, depending on God, a higher power, for our life, existence and being, we must also be controlled and governed by that power and that power must have a law within our nature, to control us by, and that controlling power or law must be established on principles to leave our will free to act; so that we can remain free-will beings and beings within ourselves, as God wants us to, as He created man, so that we will be able to, or can enjoy, the great glory and happiness God can bestow upon us, which controlling law is the law of love only known to those who have their life hid in Christ.

We being free-will beings and beings within ourselves, as God is a free-will being and a being within Himself, we being in possession of mind and intellect, as God possesses mind and intellect, makes us in the image of God, and the redeemed souls having a holy nature developed within them through redemption and life, within themselves, given to them, they can then rightly, justly, by nature and in truth, be called sons of God, and will always remain sons, because they are dependant.

CHAPTER IX.

TRUTHS AND MYSTERIES OF ZION.

Man devises, enacts and enforces laws for the control and government of man during his existence here on earth, for the purpose of protecting right against wrong, truth against untruth, as a security to society, but the enacted law and power

of man can only reach and control the effects, and not the cause, which, if they could, there would be no effects, hence no punishment required, no ill feelings engendered ; but as the enacted law and power of man can only reach and control the effects, so their law and power is limited, and where man's power and enacted law ceases, Divine power and law begins. God has devised a law that will control the cause, so then there will be no effects, which is the law of pure and holy love. And how is this law implanted and developed within us? By faith in God, in our Lord and Saviour Jesus Christ ; whereas, if you have the true faith in Him your heart will show as much love for what He represents as He showed for you, me, and all humanity, when He gave His life as a ransom on the cross, which will cleanse the most impure heart and nature of all its impurities.

CHAPTER X.

TRUTHS AND MYSTERIES OF ZION.

When man disobeyed the command of God, the law could not be changed to suit the changed nature in man, which the fall or disobedience inaugurated; but his nature had to be changed in a manner to satisfy and conform with the law or principle he was created on; and how was this to be accomplished to retain us free-will beings conforming with the law man was created on? It would not do to interfere directly against the will of the being to change his nature—that would be impossible—because he would discontinue to be a free-will being, as he was created, and could not remain a rational being, so there had to be a mediator between the law and our will to satisfy the law and to satisfy our will, or to control it voluntarily, and for that reason the Son of God sacrificed

himself on the cross so as to become a mediator between us and the law to satisfy the law and to satisfy our will, or to control it voluntarily, so as to change our nature, He becoming the foundation of our faith and church, such as Satan and all the wisdom of the world cannot undermine, or even make an impression on. Oh, what love! we can never repay it.

CHAPTER XI.

TRUTHS AND MYSTERIES OF ZION.

When man is born into this world, the law already exists here that is to control or govern him during his existence here on earth; or if it does not already exist it is brought into existence after his arrival. Not so in God's spiritual Kingdom of Heaven; a son that is born into that kingdom must arrive there with the law existing within him

which is forever to control him in that kingdom ; it must be born along with him, as being part of himself, or being part of his nature and being. So, then, it is not words nor forms that is at stake, but it is nature, truth ; yes, you are warring against the God of nature, the God of everlasting truth ; and you will make no headway in that direction. If you war against God's physical laws of nature the result may not be noticed for some time, but eventually the result will be a shattered constitution, a shattered specimen of humanity ; and if you war against his spiritual laws of nature, the result will be the same—a shattered soul at death.

Every being in existence, that is endowed with the law and principle of reason, must have existing within them, by the will of God, the law and principle of free-agency or free will. Those two laws and principles must go together, and that free will principle or law dare not in our salvation be infringed upon ; must be kept intact in all cases and circumstances, so that we can all the while during our regeneration remain the being God intends us to be, as He created us, free-will

beings and beings within ourselves, so that we will be able to, or can enjoy the great glory and happiness that God can abundantly bestow upon us, so when any of those beings disobey God, they then voluntarily, through the exercise of their will, throw themselves out into confusion, thereby misusing that noble gift—the law and principle of free-agency or free-will—which the grace of God has given them, which action also causes them to be spiritually dead to God.

CHAPTER XII.

TRUTHS AND MYSTERIES OF ZION.

Spiritual matters are not forced on man, but he is frequently brought low in his conceit, in seeing the immense power and wisdom of God displayed before him in nature and in the Holy Scriptures, when he reflects and meditates over it, and by the warning the Holy Spirit gives him; he then vol-

untarily invokes the assistance of God to cleanse his heart of the impurities and falsities existing there, so that he can be transferred out of his rebellious state against God, into harmony and peace with God; which assistance is kindly rendered if only asked for in the proper spirit. That kindness and mercy has no regular hours, but is continually watching and waiting for you, with extended arms, saying: come, dear children. Oh, do come and drink of that fountain of living water, and eat of the bread of life, which will produce for you eternal life in glory. Oh, if man would only make use of that noble gift—the law and principle of free-agency or free-will—in the right direction, which the grace of God has given him, by coming forward in earnest, in the proper and true spirit, saying, Oh, Heavenly Father, give us to eat of that bread and drink from that fountain, which if he did he would then have done his duty as a free-will being; the Holy Spirit could then commence its work of renovation within his heart and nature, without infringing upon his law and principle of free-agency or free-will; he has then knocked, he has then asked; God will do the rest

for him. God only requires of us to do a little portion towards this conquering of the evil spirit within us, just sufficient to keep our law and principle of free-agency intact; all that we are requested to do is to bend our will to God and He will attend to the conquering of the evil spirit within us. Yes, God only requires us to do a little towards this conquering of sin and Satan, so that we can also rejoice in having assisted in the conquest. When the Israelites under the command of Gideon, conquered the Midianites, all they did was moving on the enemy, and God did the conquering for them; but had they not moved on the enemy, through lack of faith, they would not have gained the victory. God wants us to move on Satan, the enemy, and he will do the conquering for us, but if we do not move on Satan, the enemy, through lack of faith, he will always remain victorious over us, the same as the Midianites would have remained victorious over the Israelites if they had not went up to conquer, and trusted in the Lord to assist them. No, they could not have recorded that great victory on their banner, nor can we record victory in our conscience,

over Satan and sin, unless we make a move on him and trust in the Lord for assistance. Then, at the end of the world, confusion will have been banished—harmony good will and unity restored between God and man—the redeemed, victorious souls. Oh, they can then rightly be called the sons of God; admitted into His presence as free-will beings, never again to be thrown out of that elevated position into confusion through all eternity. Oh, man! Oh, woman! when such glory as that awaits you, without money or price, will you continue to treat it with contempt, by following after the dictates of the flesh and the world, which all will pass away.

CHAPTER XIII.

TRUTHS AND MYSTERIES OF ZION.

God works from a point of perfection, and we, by the assistance of God, are working towards a point of perfection, and all the imperfection we find existing within us is not because man was not created perfect, but because our will is running counter to the will of God ; so it is ourselves that is creating the imperfection within us. The reason there exists so much harmony and perfection in the material or natural world, is because there exists no will therein to consult ; then God only requires to consult His own will, hence the great perfection and harmony existing in the material or natural world. God is individually responsible for the harmony existing in the material or natural world, but He is not individually responsible for harmony in the spiritual world of our moral character,

because he has placed part of that responsibility on us in creating us a free-will, rational, intelligent being, a responsible moral agent, so that it is possible for us, now and when redeemed, to eternally enjoy His glory.

Oh, on what a solid foundation of everlasting truth God's throne is established! Oh, how we should reverence that holy, all-wise and just God! Oh, on what essence of perfection are his laws based! They are established on principles of everlasting security and truth; and when they are violated by any beings they will not be changed to suit the changed nature of the violators which the violation produced within them, because the law is perfect, and by the violator violating it he becomes imperfect and transfers himself into a state that God did not create or transfer him into; so, then, his nature must be changed to perfection in that state, by conforming with the law he was created on; but if that being, as a free-will being, will not admit his nature to be changed, he can never be ruled or governed by that law of perfection which emanates from God. Why, man to become a son of God is a matter of a quickening creation, as much

so as it was a matter of a natural creation to first bring man into existence. In the natural creation he had no part to perform; in the quickening or transformation, you have a part to perform; so, then, if any one has neglected to do his duty towards placing his nature into that law of perfection, and remains so until death, he will then be, by and through nature, forever and ever deprived from being controlled and governed by that law, and therefore forever and ever have the gates of Heaven closed upon him, which law is the seal of security to Heaven and the Throne of God, preventing uncleanness and untruth to enter therein. Oh, is that not a secure seal to Heaven and the Throne of God?

When a criminal is inclosed by the wall of a prison he is prevented from doing harm, or committing deprivations on society, or infringing on the rights of the people, or misusing their confidence; but is it beyond a possibility for that criminal to again resume his deprivations? No, it is not; the law of man may pardon him—removing the penalty but not the guilt, nor the cause that produced the effect which made the penalty neces-

sary—or the wall of the prison may give way by the criminal breaking through, so in either case he is at liberty to resume his depredations on society, rights and confidence. It is not so with the law and wall protecting Heaven, which are composed of the elements and material of nature, and not of words and rocks, which makes it impossible for that law and wall to yield to uncleanness and untruth—the great enemy to God and Heaven—which law and wall forever and ever protects the children of God and His throne from being intruded upon by that great enemy to truth, which forever and ever prevents confusion to be inaugurated therein, as it exists here; and whenever that law and wall yields to any being, admitting him, it is a sure guarantee that there exists no uncleanness or untruth within him because that law cannot be infringed upon, and that wall cannot be removed by force, but must be removed by complying to the law, and as soon as our nature complies, we are placed within the law, which is the wall and law protecting Heaven in its moral division.

CHAPTER XIV.

TRUTHS AND MYSTERIES OF ZION.

God works, as I said before, from a settled and fixed point, having His laws based on perfection, never changing or deviating beyond improvement; so, then, every being in this whole universe must bend to His will and laws, or be destroyed. In the affairs of man it is not so; instead of them working from a settled, fixed point of perfection, they are by the assistance of God working from an unsettled point of imperfection to a point of perfection; they are continually changing the principles and laws that they use for their guidance and government. Just as they advance towards perfection, that displays fully their imperfection, being continually under the necessity of changing old things for new things. Who is responsible for this

imperfection existing in man? Why, man himself. As I said before, God did not create man into his present state of imperfection, but he created him in a state of perfection after his kind; after the law and principle he was created on, but his fall, caused by his disobedience to God, placed man into a position or state which God had not placed or created him into. Hence our imperfection in this state; and imperfection will continue as long as we do not obey the commandments of God in spirit and in truth. Hence the punishment man is suffering for the violation of the law of God; and just as sure as our first parents, for not heeding God's commandments—violating His law—were expelled from the earthly paradise, and had to die in the flesh, regardless of all their supplications and wishes to the contrary, will man, also, if he does not heed God's present instructions, be prevented from entering into the Heavenly paradise, regardless of all his supplications and wishes to the contrary. The law must take its course in all cases of its violation, regardless of the wishes of the violator to the contrary. Hear what our Lord says: "It is easier for heaven and earth to pass

than one tittle of the law to fail." And why not, when the laws concerned in the spiritual world are of greater importance than in the material world.

CHAPTER XV.

TRUTHS AND MYSTERIES OF ZION.

Some might say, what is the reason man was not created in a manner so that it would have been impossible for him to fall from his state of purity. The fact of the matter of man being a rational, depending being, and in possession, by the will of God, of that noble gift, the law and principle of free-agency or free-will, left him open to temptation, and no matter how elevated a being is created, the

fact of the matter of him being a rational, depending being, and in possession, by the will of God, of that noble gift, the law and principle of free-agency or free-will, leaves him open to temptation; so, when man fell it was not the fault of God but the fault of man in disobeying the commandment. When a parent gives a child a command not to indulge in a certain thing, it may or it may not obey; its rationality and dependence makes it necessary to give the command, and its rationality and free-will makes it possible for it either to obey or not to obey. If the parent controlled the will of the child it would not be necessary to give the command. If God controlled our will we would require no commandments; but how glad and thankful we should be to God our Heavenly Father, that He leaves our will free to act, thereby making it possible for us to be a rational being, and by being a rational being, able to enjoy the great happiness and bliss that the wisdom and love of our Heavenly Father can bestow on us in our Heavenly home, if redeemed, which enjoyments and bliss are indescribable for their glory.

The redeemed in Heaven will again receive com-

mandments from God for their guidance, but there will be no danger of them disobeying on account of the change of nature they have passed through; they will then be happy to know and do the will of God. We must always live and exist under commandments, because we are dependant beings, and God being our creator, our Heavenly Father, does He not know better than we what is required to give us everlasting happiness? Does not a father know what will contribute to the good of the child, and does he not give it commands accordingly? And our Heavenly Father, being pure and perfect, can we not then expect great happiness by complying with His commandments? When man disobeyed the commandment of God there was no other alternative for him but to die in the flesh, because he would indulge in things that was injurious to the flesh, or had a killing tendency to the flesh, so his flesh could not be immortal.

CHAPTER XVI.

TRUTHS AND MYSTERIES OF ZION.

Man was not created for the purpose to fall in temptation so that he could become a more elevated being, but he was created good and perfect in his first state or nature of existence, the same as any thing else is perfect in its nature or order of existence; so man was good in his first state, if he remained in it, and was also created with possible principles existing within him to escape from that everlasting darkness and ruin which the fall has produced, and become a more elevated being than he was created in the beginning, if he will only do his part to bring those possible principles and possibilities into development; or if he will, as a free-will being, make use of or take advantage of them. If a person sheds natural tears, he must weep, and there must be something to make him weep, or

there must be a cause to produce the effect of tears; so, then, if a person is not shedding tears, nevertheless the law or principle exists within him to shed or cause tears; and the possible principles that will give us eternal life in glory, and prevent us from going down to everlasting darkness and ruin, have their possibilities within us if we will only bring them into play and development through repentance, and be kept in development through continual faith until death, we will then receive the effects which those principles can develop for us; and if we do not bring those principles into play and development through repentance and continual faith, the law and the effect which it could and would produce, will die with the person when they die in the flesh. So God, in this instance, as in all other instances, is supreme, all-wise and omnipotent, having created man good and perfect in his first order or nature of existence; according to that nature, by a rebellious act of man against God, he became inferior to his first creation, but man, by becoming an inferior through an action of his own, he also becomes, out of that inferior, through the power of God, a superior to his first

creation ; if we lift our hand to Heaven and repent of our ways, all our spiritual wants will be satisfied—we are then filled with joy. If we could not receive those wants there would be no spiritual harmony and happiness, after so much harmony existing in the material or natural world. Oh, how thankful we should be that we have a God—a Father in Heaven—who can and does administer to our spiritual wants, creating happiness and spiritual harmony. God can give, preserve and destroy what is beyond the comprehension of man, concerning this salvation. He should receive in faith. It is impossible for man, in his natural, fallen condition, to comprehend much of the truth concerning this salvation ; and there is where faith comes in and has its part to perform. Then there are things for God to know only, and for God to reveal when He sees proper.

The same God that furnished a ram to Abraham for an offering when he was about to sacrifice his son ; and parted the waters of the sea as a wall for the Isrelites to pass over when they were pursued by the Egyptians, can also provide for all contingencies that are incomprehensible to us. Want of

faith caused the Israelites to wander forty years in the wilderness, until all those who had offended God, through lack of faith, departed this life—being prevented from entering into the land of Canaan. Caleb and Joshua survived the forty years, and were permitted to enter into the land of Canaan, because they never doubted, but remained firm in their faith.

When the prophecies were foretold, many had to die without seeing them fulfilled; nevertheless, they were fulfilled. When it was prophesied concerning the appearance of our Lord and Saviour on the earth, the details concerning Him at that time were incomprehensible, and many had also to die without seeing this prophecy fulfilled. Nevertheless, our Lord and Saviour appeared, not out from the Jewish Church, the husbanders of the prophecies, but from God; so, then, they became forever a standing witness of that truth and light; so, then, what is incomprehensible to us concerning this salvation, behooves us to receive in faith, by the many evidences we have before us of the value of faith, or of the rewards received through faith.

CHAPTER XVII.

TRUTHS AND MYSTERIES OF ZION.

Everything in the hands of man has its opposite evil to its good. Mind and intellect, in the hands of man, has its opposite evil to its good, in them exercising and using it in denying the God whose grace bestowed it on them. Government, in the hands of man, has its opposite evil to its good, by the corrupt influences that find their way into it. Much liberty, in the hands of man, has its opposite evil to its good in their misusing it. Law and justice, in the hands of man, has its opposite evil to its good in their abusing it; and this is all traceable to one cause,—disobedience to the commandments and law of God. And where will we look to see the law of God,—to understand it in the plainest manner? Why, if we look upon our

Lord and Saviour, we look upon the law in the flesh. In Him the word and law was made flesh, so we cannot mistake it; and if we carry His spiritual cross, as He carried the material cross for us, we are living, or existing, within the law, and it will not have a tendency to bear us down as did that cross bear Him down when He was carrying it for us, on His way to Mount Calvary; but it will have a tendency to bear us up. We would then reap all the good, without having to partake of the evil, and after done with this life, worthy of eternal life in Heaven, where nothing but truth dwelleth.

CHAPTER XVIII.

TRUTHS AND MYSTERIES OF ZION.

Man is composed of many elements, but properly, only of two substances; one is the flesh, the natural man, which dieth and decayeth; the other is the soul, which has within it immortality. What will you do as a free-will being?—follow after the dictates of the flesh, or natural man, which dieth and decayeth, and drags this immortal soul down to everlasting darkness and ruin, or will you follow after the commandments and law of God in spirit and in truth; so when this body of flesh dieth, the soul will inherit eternal life in Heaven—where such glory exists as eyes have not seen or ever entered the heart of man.

If you have lived after the dictates of the flesh, the natural man, and are then brought before the holy tribunal of God to be tested and weighed in

the balance, you will be found wanting in spiritual purity, and be cast out into confusion, into everlasting darkness and ruin, the receptacle of all confusion. Who can you then blame for it? Why, no one but yourself, you will be a witness against yourself—which is your conscience.

Have you not had the testimony, in the Holy Scriptures, of the many miracles performed during the departure of the Israelites out of the land of Egypt, and on their journey—the miraculous conquering of their enemies; and after their arrival in their destined country, of their elevations, downfall, captivities, and miraculous releases? And have you not the testimony, from the same source, of the many prophecies and their fulfillment; and the example of our Lord and Saviour Jesus Christ—His exemplary life, His teachings, the miracles He performed; His suffering, crucifixion, death, resurrection and ascension; His apostles bearing witness to it, in their very actions. And have you not had the testimony, from the same source, of the Apostle Paul, and all the apostles, of their hardships, persecutions and sufferings, which they endured without yielding, and all the testimony

existing in the Holy Scriptures, of their Divine origin, not only in the miracles performed, but in the nature of the writings; and in the very action of the apostles, being outside of known nature, and salvation is preached through the church from week to week; but the evil spirit is continually busy with the worldly temptations which the flesh so eagerly lusteth after. Here is where a great part of the trouble exists; the world is too apt to shove the Holy Word of God to one side, as being too dry to read, contemplate and meditate over; it does not stop to consider; it does not give it an honest hearing. So, then, when it is judged, it will be shoved to one side, as being too dry in spiritual matters; and the world is also too liable to treat the works of Christian authors and philosophers in the same manner, and choose matters of a worldly or carnal nature for contemplation and meditation, because it suits the appetite of the flesh; and some of those pastimes and indulgencies are of a very empty nature. Should man not be more anxious to search out the spiritual truths concerning the salvation of his immortal soul, which the Holy Scriptures

abundantly contain, and which we should search for as we would for silver and gold ; which the Holy Spirit will willingly teach us, and which we can plainly see when this carnal vail is lifted from our eyes ? And of what material is this carnal vail composed ? Why, of self-love, self-reliance, vain-glory, pride, worldly cares and affairs, and supposed worldly pleasures. And what is the required and only remedy that will remove that carnal vail ? Why, for you to confess in an humble manner your sins to God, repent of them, ask pardon, and acknowledge that you cannot, in your own strength, permanently better your condition, so as to bring your nature into a sufficient state of purity, or into the nature which all redeemed possess in Heaven ; then that Holy Spirit can commence lifting that carnal vail without infringing on your free-will principle. As I said before, by the assistance of God we are to be brought out of a state of imperfection into a state of perfection ; not out of a state we were created into, but out of a state that man and the evil spirit placed us into, so as to know how to reject evil by the change of nature we have passed through, we will shrink from it as from a mighty

precipice; hence the complete discomfiture of Satan.

I have seen the time when I thought the Holy Scriptures were too dry to contemplate and meditate over; but I then lacked the proper spirit to spur me on to do that duty, and the way that I came into possession of the proper spirit to do that duty was in this wise: I thought we should at least give them an honest hearing, and under that spirit I commenced to search them, and I saw my lost condition. I believed, repented, and by the assistance of God, cast to one side this rubbish of self-love, self-reliance, and supposed worldly pleasures, which caused me to meditate more and more over God's word, continually becoming more and more perfect in Christ Jesus. I did not contemplate and meditate over the Holy Scriptures with the intention or purpose of denying them, but for the purpose of being convinced of their truth, if it was truth. As our Lord and Saviour says: "Seek and ye shall find." When I came across a passage that was incomprehensible to me, at the time which some would then style unreasonable, I accepted it in faith, and proceeded further; and

after proceeding further my nature became more and more in harmony with the nature of holiness existing in the Scriptures. I could then go back and comprehend the passage I was before compelled to receive in faith; but if I had stopped at that passage and commenced using it as a foundation to deny the Scriptures, I would have been continually traveling in an opposite direction from the true light—receding further and further into darkness; but by my traveling towards the light, receiving in faith what was incomprehensible to me, at the time, brought me out of darkness into light; by coming nearer to the light, I could plainly understand the passage I was before compelled to receive in faith.

The history contained in the Holy Scriptures, or its compilation, is a light given by God through the instrumentality of man, to man; therefore we must use them in the nature of a light; man must not use himself as a light against that light which, if he does, he will vail himself deeper and deeper in darkness, and that light will still remain as a light to man, and shine as bright as ever. In the material or natural world man can destroy or

change the nature of a substance, but he cannot annihilate it because it is a work of God founded on material nature. Man can, also, by miscon-structing, destroy the nature of the Scriptures, but he cannot annihilate its truth, because it is a work of God, founded on spiritual nature. As man's power of destruction is limited in the material or natural world, is it also in the spiritual world. As man has power to change and destroy nature in the material or natural world, has he, also, power to change and destroy his nature ; but he has not got the disposal of himself. As man has by his disobedience destroyed a certain nature within him, by placing himself into a nature he was not created into, coming thereby in possession of an evil nature, and suffering thereby the penalty of death ; so, then, he cannot create a certain other nature within him, which he must possess to become victorious over death and the grave, and inherit eternal life in Heaven ; therefore, he must entirely surrender himself into the hands of God, and pursue his instructions. Man has his mind and intellect to devise, and his will to execute, and is, therefore, in the image of God, because he is a

likeness to God in his rationality and in having his mind and will left as free to act during the time he is passing through this life of regeneration, as the mind and will of God.

If God was dealing with material nature, all defects could be instantly removed or plucked out; but when He is dealing with man He is dealing with a free-will being, as He is Himself; therefore, it is necessary for man to be willing or consent to have the defect and the evil removed, or else he would no more control his will, and, therefore, have destroyed his image to God. Man, through the exercise of his will, changed and destroyed his former nature, and, therefore, lost God, through nature; and through nature he must again find God. The will yielded to the nature of the evil spirit when man lost God; it must again yield to the nature of the good spirit to find God. The nature of the Scriptures is holy; the nature of a worldly man is carnal; so there is a great gulf existing between the two natures; one is spiritual harmony, the other is spiritual confusion. Just as fast as the nature of man harmonizes with the Word of God, so fast are the incomprehensibilities

to a carnal nature unraveled to him. Then some might say, why are the Scriptures not plainer, so that we could instantly understand all about them; they are as plain to man as his nature will admit them to be. When a child's education commences it does not commence on the higher branches and descend, but it begins with the alphabet and passes from the lower to the higher branches. Men are all by nature children in this spiritual regeneration but all understand the commandments as they appear to them on the surface; they are man's spiritual or divine alphabet, and he must accept them as such, and he must obey them in the same nature as the child obeys in learning the letters; as the letters are the foundation to the child's education, so are the commandments, if man obeys them in spirit and in truth, the foundation, through nature, to his spiritual knowledge and understanding; and as the child gains knowledge from day to day in education, so will also man gain spiritual knowledge and understanding from God, through the influence of the Holy Spirit, unto eternal life.

Our Lord and Saviour says, "Seek and ye shall find." Every one will have administered unto them

according to their needs. Now, if man will not receive the true spiritual knowledge without seeking, how can he expect to receive it if he closes his eyes against it. If man seeks for spiritual truth, he will have administered to him according to his needs, the Spirit of God working within him, bringing him out of this carnal prison-house into the nature of holiness, and every one will have administered to him by the Holy Spirit modes of conviction. What would convince you might not convince another, and so on, because all our natures vary in this world or state of confusion, therefore we will receive according to the necessities of our nature, which the Holy Spirit can only perform; but as soon as we are brought out of this nature of confusion, away from the world, and justified—which means that we could die any moment without fearing to meet our God, and cast ourselves with confidence and a loving heart into the arms of Jesus. Our spiritual nourishment is then all of the same nature because our natures harmonize, and one kind of spiritual nourishment will do for all. And when I contemplated and meditated over the Holy word of God, as herein said, I began to see

that there existed a mighty truth therein, a jewel more precious than if it were a diamond sufficiently large to contain the whole wealth of the world ; and there did a spirit come over me which urged me on to read, contemplate and meditate over it. Oh, it is the contemplation and meditation that is required ! I found it to be one of the most interesting books I ever meditated over ; and the spiritual truths it contains was revealed to me almost without limit, bringing me out of this carnal prison-house into a holy nature, causing my soul to realize within its feeling, its nature, that I have a God—a Father in Heaven—who cares for and loves my soul. The same will be done to all that have not passed through this life of regeneration, if you seek with the proper spirit, because every one will have administered to them according to their needs. Oh, how thankful we should be that we have a Father in Heaven that can and does administer to our spiritual wants and needs.

When you take this step of repentance, and seek for salvation, do not give up until you are completely changed in nature—justified in your conscience that you are completely regenerated by being

reborn of the spirit; having conquered the flesh. Standing on that solid rock, Jesus, looking Heavenward with an overflowing heart of holy love, you will then be possessed of a spirit never justifying yourself as being good enough, but you will be continually striving to become more perfect in Christ Jesus, God's grace being sufficient for you to do so—be continually doing something for the honor of truth, righteousness and holiness. What you before loved in the spiritual world you will hate, and what you before hated you will love. Old things having passed away, and new things taken their place, you will with a willing heart discontinue all indulgences that have the remotest tendency towards evil; and such indulgences as you heretofore thought were your greatest source of pleasure, you will cheerfully discontinue. You will abhor them because you see their emptiness by being holy minded, instead of carnally minded.

CHAPTER XIX.

TRUTHS AND MYSTERIES OF ZION.

Oh, man ! when you have, in an humble manner, confessed your sins to God, and repented of them, and acknowledged that you are not capable, out of your own strength, to bring you into that state of purity which is required of you to inherit, at death, eternal life in Heaven, you have then entered the right and only key that will unlock to you the door of Heaven. Then if you keep on obeying God's commandments, in actions, thoughts and deeds, God will turn that key for you, which you, or man, is not able to turn, and open the door unto you ; your disobedience or carnal nature closes and locks that door ; your key, repentance and humility, will unlock it, and your obedience will open it unto you. Is it not as plain as it can be ? Cannot that same power that created

us, that created the principles and laws we exist in, also make the required changes that are necessary to exist within us? But the first was a natural creation, and this is a quickening—a transformation. We must first repent, before anything will or can be done for us; we must go through that only one course which God intends us to, for to become into that state of purity which He intends that we must be in, if we are to enter His rest in Heaven, so that we will never again fall from that state of purity; there is no middle way, but only one way that leads to the fountain of living water—eternal life in perfection—and that way passes under the cross of Jesus.

The moral character or nature in man, if to be placed into Heaven, must be brought into such a state of purity and perfection so that it can be trusted with as much confidence as the law that gives us the light and warmth of the sun; and that voluntary repentance is one of the chiefest requirements and spiritual elements to bring us into that required purity, and so that those principles can remain within us that are required to exist within a free-will, rational, depending,

responsible moral agent ; or so that we will remain as we were created—free-will, rational, depending and responsible moral agents, and be beings within ourselves by having given to us life within ourselves, so that we will be able to or can enjoy the great glory and happiness that the wisdom and love of our Heavenly Father can bestow on us. Yes, I will repeat it ; if that moral character or nature in man is to be placed into Heaven, it must be brought into such a state of purity and perfection so that it can be trusted with as much confidence as any law that has its existence in matter, chemistry or natural philosophy in the natural world. The very foundation of Heaven, in its moral division, depends on the nature or purity of the souls that it contains. Do not think that I am speaking through imaginations—I am speaking of what I know. And when such vital and responsible principles are concerned, can we question our Heavenly Father for requiring us to pass through such stringent requirements pointed out to us in the Holy Scriptures ? And they do not appear stringent to a true Christian—a regenerated person—, they only appear stringent to worldly or

carnally minded persons; and then, do we not thereby receive our reward—inheriting eternal life in Heaven, and everlasting glory, such as never entered into the heart of man? And how must we come in possession of this truth, this harmonized and trusted nature? By passing under the spiritual cross of Jesus; our nature will then be all alike, holy, because we have all passed through the one process of spiritual purification; our spiritual nature can then be trusted with as much confidence as our physical nature is trusted, that we will take a drink of water when we are thirsty so that the system will receive its sufficient and required supply of water. Oh, does not that physical nature control our will, causing us to drink? And does it not give our souls pleasure to comply? Just on a similar principle must our will be controlled spiritually when we are born into Christ's kingdom, giving our soul just as much pleasure to comply; then we are again perfect—a substance of truth and perfection lifted out of a world of confusion and untruth. Then God is again individually responsible for our perfection, because He prescribed the process we must pass

through to get there, or into that nature and order.

After so many principles, and so much philosophy being concerned and connected with this salvation of man, the great beauty and truth existing in it, is that it is available to all persons, classes, or conditions ; and why ? Because the way to salvation is through repentance and faith, which worketh with the spirit of God, pure and holy love into the heart, cleanses it of all profanity, and satisfies all principles and philosophy concerned, and if you examine the Scriptures you will see that the principal and most earnestly urged point therein is faith ; and how some of its adherents have been rewarded when it was almost hope against hope ; even at the point of despair, on the last moment came relief from God, in a manner incomprehensible at the time. Look at the example of Abraham and the parting of the waters of the sea, to cause the Israelites to escape from their enemies, the Egyptians. When a man has a case to be tried before the law, no matter how learned he is in other branches or professions, he will, with full confidence, trust and faith, submit his case into the hands of a lawyer, obey and pursue his

instructions, and why? Because he is supposed to be fully acquainted with the law. God being fully acquainted with the law and principles man was created on and exist in, or was placed into through man's disobedience, should not man, then, with more confidence and faith, trust his case concerned in certain laws of nature, into the hands of God, fully obey and pursue His instructions? He is not liable to err, as man is.

If man had been told a hundred years ago that man would bring all those inventions into existence, and to their use, which man possesses to-day, they would have laughed at the person. If man is so much deceived in the power, wisdom and capabilities of man, how much less should we doubt the power and wisdom of God, which is naturally unfathomable to man, he being the creature and not the creator. God being the creator of man, along with all his inventions, let man no more question and doubt the power, wisdom and justice of God, but let him much rather say: "Oh, Lord! Thy ways are many and past finding out."

CHAPTER XX.

TRUTHS AND MYSTERIES OF ZION.

When I repented and sought for salvation, I was not what the world would style a wicked man, but I was not too good to be regenerated, and those that think they are too good to be regenerated, let them ask themselves a few questions: whether they possess the love of Jesus, for God judgeth not as man does, but He weigheth the spirit. Let them ask themselves, if necessary, if they could, with a willing and loving heart, die for the sake of what the Lord and Saviour represents. Let them ask themselves, if death called on them the next moment, if they could, with full confidence and trust, and a loving heart, cast themselves into the arms of Jesus. If they can comply to all these requirements, then it is not necessary for them to be regenerated; but if they

cannot comply to all these requirements, then they are not sufficiently pure to be trusted in Heaven as a guard to keep out Satan, and when any can comply to all those requirements they are then anchored on that solid rock, where all the elements of Satan and the gates of hell cannot prevail against them. They are then where no one can pluck them out of His hands. They will then be possessed of a spirit never justifying themselves as being good enough. When I say justifying in this case, I mean justification of their own, not justification by the law; when the law justifies you, you are justified by the law, and not by yourself.

CHAPTER XXI.

TRUTHS AND MYSTERIES OF ZION.

I have seen parents endeavoring to learn their child to walk, by separating on the floor, and having the child between them, walking from one to the other ; but the moment the tender limbs of the child would yield, the parent would seize it up to prevent it from falling. Something similar, spiritually, is done to us by our Heavenly Father, when we are passing through this life of regeneration. We are left to walk alone, as a free agent ; then if we continue to invoke God's assistance, earnestly, in spirit and in truth, He will never let us yield—His grace being sufficient, if only merited at the moment ; He not allowing you to be tempted above what you can bear. There is true mercy ; and as that child gains strength, from day to day, to eventually enable it to walk alone, so will we

gain strength in faith, love for God, for our Lord and Saviour Jesus Christ, or what he represents:—righteousness and holiness, to eventually enable us to walk alone in His kingdom. We are led on, from step to step, and degree to degree, until we are sufficiently pure to enter into His eternal rest.

CHAPTER XXII.

TRUTHS AND MYSTERIES OF ZION.

Our Lord and Saviour says “Except a man be born again he cannot see the kingdom of God;” and again He says “Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven.” What do those words mean? Why, that you must be completely changed in your nature, completely regenerated. It means that we must be reborn of the spirit, by

the grace and power of God, through our Lord and Saviour Jesus Christ; or be transformed through a quickening spirit; so, then, if we are not reborn of the spirit it will not be a matter of controversy about admitting us into Heaven after we enter into the future life, but it will be a matter of impossibility; and why? Because our nature would not admit it; so, then, if we have neglected to do our part as free-will beings to bring those laws and principles existing within us into the nature, to coincide with the spiritual nature in Heaven, or which a being must possess in Heaven; laws of nature will then keep us out. It will then be as impossible for us to enter into Heaven as it would be for us to fly in the air; so, then, there are laws existing in nature that surround and inclose the throne of God and Heaven, preventing uncleanness and untruth from entering there; which laws are impassable barriers to uncleanness and untruth; which establishes the throne of God on the foundation of everlasting security and truth; which laws are our judges and account keepers, and never make a mistake; and those persons that acknowledge the laws of nature as God, and do

not acknowledge them as the laws of a *Living God*, will be condemned by such very laws of spiritual nature ; which laws will judge and sentence them, and never make a mistake or give a wrong sentence. God does not require a register to register the earthly actions of man, but every man is a register within himself—within his nature ; his actions or works are written therein—yes, the very thoughts of the heart—and if evil or carnal, cannot be erased therefrom by any other erasure but the erasure of nature, and if erased therefrom must be erased in this life, because when you have entered into the future life you cannot again return to this life, where the erasing must be done. Man made use of his will without hindrance when he fell—it yielding to the evil spirit—and he must also make use of his will without interference, to be restored to purity. In his fall the evil spirit assisted him ; in his restoration the Holy Spirit will assist him. In his fall the evil spirit was victorious ; in his restoration the Holy Spirit must be victorious.

It requires two beings to make a covenant ; it requires two beings to fulfill a covenant. God has

made a covenant between himself and man, and has based and sealed that covenant on laws of nature; and the fulfillment of that covenant rests entirely with us, God having done His portion, in the atoning blood of His only son; and if we do our part towards the fulfillment of that covenant, we are as certain to receive the reward promised as we receive the light of the sun, because His laws of nature which He has established—based and sealed His covenant on,—so decrees it; and just as certain as we do not do our part towards the fulfillment of that covenant, so certain will we not receive the reward promised therein; but the reward of punishment from the violated law. When God made the covenant, he made it with a being that did comply to His laws of spiritual purity, or with a being that the law recognized in all its details, or fully revealed the law in the flesh. So we are, through conscience, responsible to that covenant, and if we do not fulfill it we must suffer the consequences. So, then, by nature, man is in a lost and ruined condition, in spite of himself. Will you come to Jesus and live, or be eternally lost?

CHAPTER XXIII.

TRUTHS AND MYSTERIES OF ZION.

When man was created, he was created a free-will, rational, depending, responsible moral agent, placed on the earth as such, possessing only the knowledge of good, knowing no evil, having not yet indulged in evil; but his fall, caused by his disobedience to God, caused him to know evil, then indulging in evil. We being free-will beings, we can either indulge in good or evil, as it suits us; so, at present, man is indulging in both; so there exists no unity, but confusion, because there exists a collision between good and evil, right and wrong, truth and untruth.

What causes this evil and collision to exist? Why, the collision existing between the will of God and the will of man; and just as fast as our will is brought into harmony with the will of God,

so fast this earthly collision between good and evil disappears, because evil decreases and good increases; so all good emanates from God, and all evil emanates from man. Look at man's created perfection in the flesh, and the wonderful mechanism displayed in the body, regardless of all the warring he does against it, and what imperfection does exist in it is caused by his warring against it. And why is this portion of man so perfect? Because there exists no will to consult in the flesh and that mechanism; but in our spirit exists a will, and if that will in our spirit would yield and submit itself to the will of God as the flesh and that mechanism does or must; the spiritual man would be as perfect as the natural man. Oh, what virtue, perfection, bliss, pure love, and happiness would then exist in man, or the human family! Christianity, as pointed out to us in the Holy Scriptures, is the remedy adopted by our Heavenly Father to bring man into that state of purity without coercion or compulsion; coercion or compulsion would be regardless of the will of the being, which would annihilate the law and principle of free-agency or free-will existing within him, and

prevent the law of pure and holy love being developed within him. Regeneration develops that law of pure and holy love within our hearts and nature; which law destroys and consumes the evil existing within our hearts and nature; which law passes man into Heaven, where it will then be brought to the very height of its development and perfection, giving free access to everything that Heaven can afford. If you will not willingly, and with a loving heart, surrender evil or self-love while living in this life, how can you expect to do it in the future life, or state? As you live and die, (in the flesh) of the same nature will your soul be in the future state. What it inherited from the flesh will remain with it. "As the tree falleth, so it shall lie."

If you have neglected to be reborn of the spirit through the true faith, then, at death, when the soul has left the body, you would wish to be rid off its evil nature implanted within it through the flesh, by inheritance; but it is then too late; it is finished; the soul has already left the body, and cannot return to go through the required regeneration and purification; and the soul disunited from

the body, cannot accomplish it, because that law requires both soul and body to be united to accomplish it; and you have already passed into another law and state of existence without making the vital change. Sin entered through the flesh, and must come out through the flesh. In the garden of Eden, the flesh, with the assistance of the evil spirit, controlled the will, and caused the will to violate a certain nature, thereby imprisoning the soul in sin, or a carnal nature. A certain other nature must, in return, with the assistance of the good spirit, control the will, reconquer the flesh and evil spirit, and release from that prison the soul; which, if it has not done at death, the evil spirit and flesh will still remain victorious. And does the victor not claim and receive the spoil, regardless of all the wishes of the vanquished to the contrary.

In Heaven exists no collision, but unity, which is love made pure. Pure and holy love is truth; has no deviation; and where that exists, causes unity to exist. So, if you wish to enter into the Kingdom of Heaven, you must die with that law developed within your soul and nature; so, there

are two places in the future state for the sake of unity : one for those that preferred the world and self love, and one for those that preferred the love of Jesus ; then there will exist no confusion and collision between good and evil, or carnal and holy nature.

CHAPTER XXIV.

TRUTHS AND MYSTERIES OF ZION.

How can a person expect to be pardoned from sin if he does not go about it in a natural manner for to obtain it? The way to pardon salvation, and eternal life in Heaven, in that perfect law of God, exists through repentance and faith ; or is only obtainable through repentance and faith—which repentance is the cause that will produce pardon, and through pardon and faith,

grace, obedience, salvation and eternal life. What would be the use of us shedding tears when we have no reason or cause to do so? And the reason we do not, is because it is unnatural. What would be the use of granting us pardon when we do not desire it through repentance? There is revealed the harmony and perfection of God's laws, making it possible for us to receive,—through nature,—pardon, if we desire it through nature, by repentance; and impossible to receive it if we do not desire it through nature, by not repenting. We cannot receive pardon from sin, through the form of words; but we must receive it through the form of nature, because God's laws are based and framed on nature. Hence, pardon must come through nature. Hence, perfection, harmony and truth. Enacted laws used by man for government are framed in words; hence, pardon through words does not remove the guilt, nor the cause which produced the effect creating the penalty; and is frequently given through favor and bribes, which makes the laws of man, in the hands of man, and the ways of man imperfect, unjust, and not harmonious, and therefore untruthful; and the ways

and laws of God perfect, just, harmonious, and therefore truthful ; hence, everlasting harmony and truth in God's spiritual kingdom.

Man's method of communication, by nature, with each other, is by word ; so he, also, had to receive the law of God in word ; and also, on account of the law not being creatable into the nature of man unknown to him, on account of the will principle being concerned, which makes the word of God spirit ; because the words are used to represent a spiritual law in nature, and not an enacted law in word ; and it also makes the word life. How can a man expound the law which man uses at the bar of justice, if he is not acquainted with it, or has not learned it ! How can a man expound the Divine law of nature if he has not passed through its different stages until reached, and existing in it as a son of God ! Nor can every one expound it that has passed through its different stages until reached and existing in it as a son of God, because to all is not given the power.

CHAPTER XXV.

TRUTHS AND MYSTERIES OF ZION.

By sin entering into man the will violatèd a certain nature, which causes the will to predominate over nature. If man will again be restored to purity, a certain nature must again control the will, not by force or coercion, but in a manner that will cause pleasure to the being—which pleasure is wrought through nature. By leaving the will free to act, nature is lying prostrate and helpless, under the barrier of the will of man, and the snares and temptation of the world; so prostrate and struggling nature has received assistance by having the law and power of God revealed in word, in the Holy Scriptures, by the impression and influence it has on the will; so the first act and step to repentance and obedience is done by the exercise of

the will—not by the exercise of nature—because nature, as I said before, lies prostrate and helpless. Then nature, or holy love, by great efforts, through all the assistance it does receive, to conform with the principles God has established by laws, will eventually control the will, being in a way that will create pleasure to the being; then that repented sinner is again made perfect out of a state of imperfection, which man and the evil spirit had placed him into, through the exercise of the will, being then again placed into the harmonious and perfect law of God, and can, therefore, at death, be an heir to His kingdom.

CHAPTER XXVI.

TRUTHS AND MYSTERIES OF ZION.

All the good we possess we derive from and through God, and from God we derive no evil; but all the evil we possess we derive from ourselves, by following after the dictates of the flesh, wherein Satan has his power. The human race is living under so many falsities, and freely indulging in them, that it is surprising that they have not already drifted out of existence as a race; but here, as in other matters, is the great power and wisdom of God displayed in His laws of nature—they continually repairing the breaches man is making in the flesh, and preserving him a long time, regardless of all the warring he does against his physical laws of nature.

Man is in enmity to God in his spiritual laws of nature, or else he could not be in enmity to him in

his physical laws of nature. His being in enmity to God in his spiritual laws of nature, causes him to be in enmity to Him in his physical laws of nature, which produces injury to the flesh, and eventually death in body and flesh; and just as long preserving as God is to us-ward in our violation of His physical laws of nature, is He also in our violation of His spiritual laws of nature; but as man's reward is eventually a shattered constitution for his violation of God's physical laws of nature, so is his reward also coming for his violation of His spiritual laws of nature.

CHAPTER XXVII.

TRUTHS AND MYSTERIES OF ZION.

The man who is trying to work out a salvation and justification of his own, will make a great failure, even if you cannot lay an earthly charge at

his door, in an earthly point of view. He has treated with contempt the method and plans of salvation adopted by a holy, all-wise and just God, who knows exactly what man requires, because He knows the law and principle he is created on, and exists under through the fall; and knows everything thoroughly in the whole universe.

Oh, thou feeble man ! wilt thou set thyself up against such a God, and undertake to teach Him wisdom ? Hast thou forgotten that thou art the creature, and not the creator ! He treats with contempt a crucified Saviour, and the mild and soothing remedies existing spiritually in that bruised body which should have been administered to his soul to assist it to completely and forever remove the spiritual gangrene existing in the heart and nature—composed of a carnal nature and all evil elements contracted through the entrance of sin into man—which gangrene exists more or less in every person's heart or nature. It may be more developed in some than others, for some cause or other ; and as long as that remains, that wound—which Satan gave us—can never heal up ; it must be completely removed and cleansed through the

Holy Spirit, before it will be in a condition to heal up. Then grace and holy love will completely and forever heal it up; and if he was sorely tempted he could not be trusted. Would he be willing to die, if necessary, with a loving heart for the cause of truth, which our Lord and Saviour represents. If death called on him in a moment could he, with full confidence and trust, and a loving heart, cast himself into the arms of Jesus? He could not—he would then have to be rejected as being unworthy of a home in Heaven.

Circumstances very often makes man be what he is—good in an earthly point of view, which is not a reliable foundation or guarantee such as Heaven recognizes. Circumstances must not make man what he should be, even if earthly judgment was recognized; but man must be above circumstances—be the same man in whatever circumstance he is placed in—which is the judgment Heaven recognizes—even firmness unto death; not a heart filled with pride unto death—the element which gives the man of honor, as the world styles it, firmness unto death; nor the element that gives the dying criminal firmness on the scaffold—think-

ing to die game ; but I mean the element that gave our Lord and Saviour firmness on the cross—a heart filled with overflowing holy love for suffering humanity, towards a guilty, lost and sinful world, which He wished to redeem. He did not give His life for the sake of worldly honor or pride, but He gave it as a ransom for many. We must all pass under that one arch-way—under the spiritual cross of Jesus ; there is no road leading around it that leads to Heaven ; but all roads leading around it leads to destruction.

CHAPTER XXVIII.

TRUTHS AND MYSTERIES OF ZION.

If men who were conducting a responsible business, and had responsible positions to be filled therein, they would not call on irresponsible and

worthless persons to fill them ; but they would require them to have the best of testimonials—and they would much rather have a responsible acquaintance of their own to testify to their tried honesty, tried moral characters, and capabilities of the applicants, before they would feel satisfied to give them full control over the positions. The worthy and the unworthy man and public opinion, would justify them in pursuing that course their conscience compels them to ; so will the wicked and the just man justify God on judgment, when he wishes to enlarge His Kingdom of Heaven by filling the mansions there prepared, if He rejects the wicked soul—yes, the soul that has the least impurity about it, and accepts the soul that has been tried in the fire of spiritual purification by being reborn of the spirit through our Lord and Saviour Jesus Christ ; so that it is proof against all the cunning and deception that Satan can bring to bear upon it ; so that it will not be ignited and create a general conflagration. Those mansions dare not be defiled and polluted as they have once been here. Just men, worldly men, and even the

wickedest men, are justifying the ways and laws of God every day in their business and all worldly transactions.

CHAPTER XXIX.

TRUTHS AND MYSTERIES OF ZION.

In the spiritual world there is no direct interference or force used, but we are invited to enter into the gate of salvation, which is the only method that can be used to bridge the gulf existing between Heaven and earth, or God and man ; and where are the invitations written ? They are written upon every leaf of the Bible ; on every leaf of a book written by a Christian author or philosopher on the subject of Christianity ; on nature all around us ; on our conscience ; the Holy Spirit invites us, and the church invites us, by its servants, to seek salvation—for which purpose the church was

established. But those invitations too readily meet dull ears and blind eyes, because they are crammed and blinded by worldly invitations, which are given the preference.

Oh, how applicable, spiritually, is this passage of Scripture, to the world at the present day, which reads: "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Oh, how often has our merciful Heavenly Father said, Oh, come! do come, dear children, and drink of the fountain of living water! But man, not opening his lips to drink, he abuses that noble and precious gift, the law and principle of free-agency or free-will, by turning his back to the invitations, saying no, no, we love the world, the dictates of the flesh, better. Oh, man! Oh, woman! will you prove yourselves worthy servants over this noble and precious gift, the law and principle of free-agency or free-will, which the grace of our Heavenly Father has bestowed upon you, so that when you depart from this life you can be

trusted with more precious gifts and weightier matters. Or will you prove yourselves unworthy servants over it, so that when you depart from this life it will be taken from you because you proved yourself unworthy to have it? If you prove yourself an unworthy servant over that which you already possess, how can you prove yourself worthy over greater matters!

CHAPTER XXX.

TRUTHS AND MYSTERIES OF ZION.

When you have a case before the law for trial, as you place it with full confidence and trust into the hands of the lawyer and pursue his instructions, so place your case which is to be tried before the spiritual laws of nature, into the hands of God and pursue His instructions, because God is fully

acquainted with those laws, as the lawyer is supposed to be acquainted with the law framed in words ; and God is not liable to err, but the lawyer is ; therefore, you should do it with greater confidence.

During the time that our Lord and Saviour dwelt among men in the nature of man, He established such a conviction and faith within His apostles which did not have the least of wavering, so He became a solid foundation to build and rest the church upon, and the apostles became the witnesses to that foundation, so that all the wisdom of the world and Satan could never undermine it, or even make an impression on it. As the apostles saw the divine hand in it before their own eyes, we see it through nature, because we know what occurred was outside of the regular order of nature, even regardless of the miracles and resurrection, because that was the apostles' conviction ; but I mean their actions, hardships, sacrifices, and persecutions they withstood without yielding, being all outside of the regular order of nature, or carnal nature, because it requires a false heart to practice a deception, and a false or deceiving heart

would not withstand all the sufferings, hardships, persecutions, sacrifices and self-denials, as they did, nor were those apostles a party of dissatisfied persons, withdrawing from the Jewish Church ; but mostly poor men of an inferior education, lacking what the world would style wisdom, having no interested connection with the Jewish Church—that is, no leading or influential connection with it—but called by God to assist to lay the foundation of a church established on the solid foundation of truth, such as ever was and ever will be. To be a Christian and advocate it in those days was to have death staring you in the face, because the whole Jewish Church and government officials were incensed against them, threatening death, and also the people, on account of it striking at their habitual customs. The evil spirit being rampant, bringing every machinery he could to bear against that then appearing feeble foundation of truth, Satan making servants and dupes of all men he had under his control, and did not stop at murder because he is a murderer. But that spark of truth withstood the storm and lived, ever did live and ever will live, or remain victorious over untruth.

For the apostles to withstand all those elements of Satan and Hell arrayed against them, they must have had truth and the spirit of truth to assist them ; if not they must have been different from any other human beings ; and how did they come in possession of that truth ? Why, seeing with their own eyes, through the medium of the Saviour's flesh, spiritual matters which were otherwise incomprehensible to them in their then existing life and state of existence. Our Lord and Saviour using His flesh as a medium to show the power and glory of God by healing the sick, curing the blind, raising the dead, and many other miracles performed, and the examples he showed in his life, showing them what a man should be, and showing them if they lived as near as they could by invoking the assistance of Almighty God, up to the example he set for them, then how death and the grave would be swallowed up in victory by the soul inheriting and ascending to immortal life in glory. First he set the example to the apostles in his life, what must be done and what is required to inherit eternal life in Heaven, and afterwards verified it in his resurrection, by being in person or

within himself, the bearing messenger of the victory. So, then, they saw with their own eyes and could not help but believe—convinced of its truth. Hence, faith and grace; hence, firm as a rock, against all that could be brought to bear against them; and what important and vital lesson did they learn through the Saviour in person and in grace? That they must never resent it when persecuted for religion's sake, because His kingdom was based on the corner stone of holy love. So our Saviour did not use force or coercion to cause their obedience, or cause them to enter into the gate of salvation; but there were methods and processes adopted to win their obedience through winning their love, voluntarily from the bestower, which love would draw them into the gate of salvation, after him, and we after them. So, then, our Lord and Saviour becomes naturally as well as spiritually, through nature, the connecting link between God and man, which was broken and severed through sin; first link was in the nature of a command; now it is a law of nature or holy love, if we will only, as free-will beings, do our part to connect ourselves to that link, as nature

and philosophy demands. The link did not only then come into existence, but ever was, but was never manifested to man in the flesh as such until then; once it was manifested to man in the flesh, withstanding the test of faith in Abraham; at another time it was manifested to man in the flesh in the nature of prophesy. So, then, by this means, our noble gift, the law and principle of free-agency or free-will, will have been kept intact by us still remaining as created, free-will, rational, and responsible moral agents.

Yes, the conviction and faith which our Lord and Saviour created within the apostles during the time he dwelt among them on earth, in the flesh, and in his presence both natural, spiritual, and in grace after resurrection, stimulated them on to action to spread the gospel truth, which made them proof against all hardships, persecutions and sufferings that could be brought to bear against them. So the church was established on a solid foundation, without a wavering of faith.

Peter denied our Lord and Saviour several times in succession when He was brought before the high priest Caiaphas, even in face of all the miracles

that our Lord had performed before his eyes ; there we have an example of the weakness of the flesh, which is a good example to those just starting in the way of truth. When our Lord and Saviour seen fit to place himself, into the power of man for Peter's sake and good, and for the sake and good of the world, Peter's faith weakened, through fear and the power of man, he not yet comprehending its necessity ; but after our Lord's resurrection, which finished the work—and finished it well—not one of his apostles denied him ; and his being absent from among them, they then sacrificed all worldly interests, and spread the gospel truth, withstanding all kinds of hardships and persecutions—even unto death—without yielding. What gave them that firmness, tenacity, faith, and love, when before they doubted so easy ? Why, grace ; our Lord and Saviour's resurrection, He coming among them showing them that man and the evil spirit had power to kill the flesh, but not the soul ; nothing else could have given them that firmness, tenacity, faith and love, because their example is contrary to known nature.

And another evidence existing to verify this truth—and there is no limit to evidence—is about

the Jewish Church, the enemies of that truth, assisting in fulfilling the prophecies concerning our Lord and Saviour, or the truth he was establishing and manifesting to man in the flesh, becoming themselves witnesses to substantiate that truth, and witnesses against themselves without knowing it at the time; that is naturally the way of carnal natured or worldly minded, in spiritual matters—looking only to present effects. So we can go on seeing in the spiritual world the inexhaustible natural philosophy existing in this plan of salvation, proving its truthfulness, if we will only heed it. Oh, how God's servants and His laws of nature, invites you, begs you, attracts you, to enter into the gate of salvation while living on earth in the flesh; but if you have neglected to heed them while living in this nature or state of existence, oh, how they will then reject you! Those laws of nature, the servants of God, are the judges, and make the final decision, and never make a wrong one. Oh, how those influences and attractions of God are rejected by the will existing in man! rather gratifying the flesh, which dieth and passes away, than to seek after the release of the soul from sin. Hence, everlasting ruin.

CHAPTER XXXI.

TRUTHS AND MYSTERIES OF ZION.

The soil of this earth is capable of producing wheat for man, but man must sow the seed—the grain of wheat into it—before it will produce it for him. The Kingdom of Heaven is also capable of producing for man immortal life in glory; but before it will produce it for him he must have the seed of righteousness and holiness developed in his nature, by being reborn of the spirit. Oh, will you have it developed in your nature through the influence of the Holy Spirit, so that it will contain the proper elements to penetrate through the nature inclosing Heaven?

If you sow wheat in the soil of the earth, it apparently dieth, but it springeth up again and yieldeth; and if you had sown thistles, in return you would have received thistles from that seed;

and every time you sow wheat, in return you will receive wheat from that grain. And why? Because the nature of that grain is wheat, and will produce nothing else; so, is also the nature of man's soul carnal, and will produce nothing else but carnal fruit unless it is cleansed and the nature of it changed from its carnal nature to a holy nature by being spiritually reborn.

CHAPTER XXXII.

TRUTHS AND MYSTERIES OF ZION.

When we are mocked or ridiculed for following a Christian life, we must never resent it, even if we are ever so capable of getting the better of our adversary, because the moment we resent we come into collision and violate unity—the law of pure and holy love, which is the essence—the law that

governs in Heaven. Our Lord and Saviour did not resent it when He was nailed on the cross; and while hanging on those nails, in that bruised condition, being taunted by the populace with the most cutting remarks, which was in this wise: "Save thyself, if thou be the Son of God. Come down from the cross. He saved others, himself he cannot save." But our Lord and Saviour knew why he did not resent, but the populace did not; and a true Christian knows why he does not resent, but the worldly do not, because they do not taste or feel that grace in the heart, as the true Christian does, which prevents him from resenting and gives him pleasure to do so.

By our Lord letting Satan have his full sway, even unto death, made it possible for us to inherit, through Him, eternal life in Heaven; otherwise we could not have inherited it through Him because He would not have broken the powers of hell; because Satan would have been victorious but by His death and resurrection in the manner and nature it was. He broke the power of hell by teaching and showing the Apostles in person the mysteries of salvation; and we learning the mys-

teries of that salvation through His and the apostles' actions and deeds.

The writers of the New Testament assert the appearance, doctrines, crucifixion, and resurrection of the Son of God for the purpose of taking away the sins of all that will come unto Him. The writers of the Testament assert this, and at the same time prove it in spiritual nature—which testimony cannot be questioned; and the actions and deeds of the apostles taken into consideration, with all concerned, is that testimony and witness written in nature, and will appear plainer as time passes on. We have a great witness of that truth in the Apostle Paul—knowing that a person possessed of a carnal nature and mind could not have written as he wrote in his epistles to the different churches. I do not mean the wisdom concerned in the words of those epistles, but I mean the nature of them; the nature of those words and explanations are altogether foreign, unknown, unnatural to a carnal nature and mind. And how is this carnal nature and mind changed to a holy nature and mind? Why, by true faith in our Saviour, and no other possible way. So Paul

must have had the true faith to become in possession of that holy nature and mind, which a person must possess to write in the nature that he wrote; so, then, his assertion concerning his conversion must be true, or else he could not have had the true faith; and, therefore, not have a holy nature and mind.

The whole writings of the New Testament are unnatural to a carnal nature and mind, and therefore could not have been written by persons possessing a carnal nature and mind, but must have been written by persons possessing a holy nature and mind; and a carnal nature and mind only being possible to be changed to a holy nature and mind through true faith, so all the writers of the New Testament must have had the true faith, which they could not have had unless our Lord and Saviour did really raise from the dead, as asserted; so their assertions concerning our Lord's resurrection must be true; if not they could not have had the true faith, and, therefore, the New Testament could not have been written in the manner and nature it is, nor could other men have written it and claimed it to have been written by

the asserted authors, because they would then not have been possessed with the true faith, and therefore possessed of a carnal nature and mind. Even the very writings of the New Testament, or their nature, is a witness of this great truth. We can, then, leave out of the question altogether, by whom, when or how they were written, or how they might have been written?

Our Lord and Saviour, during the time he dwelt among men, in the flesh of man, went on conquering and conquering Satan, sin, the flesh and the world, until he drew, on the cross, his very last breath, which caused him to be victorious, ascend into Heaven and sit on the right hand of God for ever and ever; and if we have the true faith in our Lord and Saviour, we can also go on conquering and conquering Satan, sin, the flesh and the world, until we draw our very last breath and receive the reward promised.

Oh, how many may say they have faith, but how far may it be from the true, loving or saving faith, such that is only experienced by a true Christian; they will say, I believe there is a God and a Saviour, and they would like to go to

Heaven, and hope they will, and believe that God would not be so hard on them, because they had done a great amount of good, which they hoped would cancel or be a set-off against the evil; but they are not certain about it, because they lack the justification; and the sooner you change the subject the better they will like it—not wanting to know God; neither will God know them when they want Him to. Then there are others that you can not lay an earthly charge at their door, in an earthly point of view. Ask them: Do you believe in God, in our Lord and Saviour Jesus Christ? They will say, Why, certainly I do. Then ask them: Do you indulge in this or in that? They will say, Why, certainly I do, there is no sin or harm in that; if God requires that of me, He would take away all my pleasure, and be a very hard master. They will say in their mind, away with such a God, away with such a God if He requires that of me. They lack the spiritual pleasure and joy, through grace, to take the place of the supposed worldly pleasure. To all such I would say, beware! you are continually building your house on a sandy foundation, and when the

storm comes and beats against it (which is death) it will be compelled to fall and go down into everlasting ruin. Oh, man! penetrate by faith down deep through the quicksand of sin, until you come on the solid rock, before you build your spiritual house or hopes thereon. Then when the storm comes and beats against it, it will be able to withstand that storm, and forever stand on a solid and firm foundation; you will then have the love of Jesus in your heart; he will be dwelling with you, having received of His spirit which casteth out all man-fearing spirit—takes the place of supposed worldly pleasures, and makes you happier than all the worldly pleasures you ever had, I care not what they were; because it is then as natural for you to be so as it was natural for you to be as before, because the Saviour's love is altogether lovely, and makes you capable of resisting all earthly storms and temptations which Satan can bring to bear against you.

CHAPTER XXXIII.

TRUTHS AND MYSTERIES OF ZION.

As I said before, the man that has lived a good and moral life, in an earthly point of view, and has neglected to do his part as commanded—to be reborn of the spirit, through our Lord and Saviour, thinking to be his own judge, will not be justified in the sight of God, because he has treated with contempt a holy, all-wise and just God's plan of redemption, or his conditions of peace to a fallen race—treating with contempt the bruised body of a crucified Saviour or His only son.

The spirit that causes him to pursue that course is the very spirit the Saviour sacrificed himself for. It is known that men have led good moral lives for a number of years, and at the latter end they would turn out to be worthless; while they were

leading that good life in an earthly point of view, the evil seed was all the while lying dormant within them, suppressed for some cause or reason, but the fact of it being there made it liable to germinate, spring up at any time, which it did, and produced its evil effects. So it matters not how good a life a person leads, in an earthly point of view, if he has not been spiritually reborn that evil seed lies there within his nature ; it may be dormant, suppressed for some cause or reason, but the fact of its being there will never make it safe, and will exclude him from Heaven. If God was dealing with a lifeless lump of clay, or a brute, He might instantly pluck out the defect existing there, but He is in this case dealing with a free-will rational being, as himself, so you must also be willing to have the defect remedied, as commanded ; or do you want that law and principle of free-agency or free-will plucked out of you root and branch, which you would if God plucked the evil or defect out of your nature without consulting you, or you being willing to have it removed ? Is it not all philosophy ? For illustration : Supposing you had a cancer on your body ; you

could have it cut out, but if by having it cut out you would have your life cut out with it, it would profit you nothing to have it removed in that manner, because you would lose your life—your all ; so it would be best to leave it remain. There is an evil or carnal element in our nature or heart ; we can have it cut out, but by having it removed in that manner, we would have our noble gift—the law and principle of free-agency or free-will—cut out with it ; so it would profit us nothing to have it removed in that manner, because we would lose all that would be worth remaining in existence for by having lost our free-will ; and God would profit nothing to have it removed in that manner, because we would be inferior to what we were before. Our Heavenly Father will have us redeemed as free-will, rational beings, or else He will not have us redeemed at all, for our sake, His sake and truth's sake.

Oh, man ! do no longer place God's ways on a level with man's ways. That holy, all-wise and just God has devised a process that will cut root and branch of that evil or carnal element out of our nature, without cutting out or even into our

noble gift of free-will, and that is the remedy as explained through the Saviour. Oh, man! Oh, woman! Surrender your heart to God, our creator, so that the Holy Spirit can commence its work of renovation therein, and cast out all its impurities, by casting out all existing therein that is profane—by replacing it with holiness, so that your heart and nature will be in conformity with the will of God, or else you can never see God. Uncleaness and untruth can never look upon God, because it cannot penetrate to His throne; His laws of nature will not permit it.

A worldly minded man, during his existence here on earth, is by and through nature far from God—not knowing Him; and death in that condition takes him still further away from God—so far that he can never find Him, because he can never again return to this pathway of life, in which pathway we either find God or lose him for ever. The battle must be fought here, between righteousness and unrighteousness, between truth and untruth. The Christian, in spirit and in truth, having his heart crucified of the carnal nature existing in the hearts of all mankind, through the fall of

Adam, is already, by and through nature, near unto God—knowing God ; and dying in that condition brings him nearer to God. He can then go on, advancing towards perfection, until he can see God, because he satisfied the law during his existence here. Satisfying the law in his then existing state, before passing into another law and state of existence, going on, ascending towards perfection—passing through, unraveling and justifying every law of nature, surrounding and inclosing the Throne of God, which makes him then through nature, perfect as God is perfect. Nothing but perfection leaves the throne of God, and nothing but perfection can return to the throne of God.

God is not an experimental, but a perfect God, working on principles of perfection and truth beyond improvement ; so, then, nothing but perfection leaves His throne ; and if that being has made himself imperfect through the exercise of his will, he cannot return to God in that imperfect manner, but must go through the required courses of nature, in his new state or order, which he had placed himself into for to become pure again. So, then, if that carnal nature has not been removed by the

spirit or grace of God, it would be as impossible for you to enter into Heaven as it would be for a man to live in his present law, or organization of existence, if the oxygen was abstracted from the air. That holy, all-wise and just God will not change one tittle of His laws to suit the notions of man, which He uses to control this universe in its moral or spiritual division. The spiritual laws must be as perfect as are the laws that control all matter; that controls and regulates the harmonious movements of the planets; and where do we look to see these created, or natural laws in their perfection? Why, in the sciences. And where do we look to see the harmony of the spiritual laws in God's government, in its moral or spiritual division? Why, in Christ Jesus.

Man, look at yourself and see where you are standing. Are you not a helpless creature without the good will of your Maker? You are standing between Him and nature. Oh, how helpless, without His favor, He holding your very life in His hands. Why not come to Him like children to a father, and be humble, seeking for peace and mercy? Has God sent His son here on earth just

to be passed by—merely noticed? No; but that we might learn His spiritual laws of perfection, through revelation; which cannot be acquired through education or our own searching. It would be as hard for man to search out, in his own strength, within his moral character, where enmity against God ceases and peace begins, as it would be for him to search for the ends of space; but at the same time, that knowledge is placed close to us—which is to be a living branch in Christ Jesus; then you have found it indeed.

When God created man He created him, as I said before, perfect—after the law or order He created him in. So, then, God was individually responsible for his perfection in that state; but man's fall, through his disobedience, by the exercise of his will, causes the imperfection. Then God is not responsible for the imperfection, because He did not create or place man into this state; but as soon as we are redeemed and enter into Heaven, God then, again, becomes individually responsible for our perfection in that state, because we have then entered into a law and order of existence which God has assisted us to be placed into;

so, then, when we are placed into Heaven, we will be again perfect in that order according to that law of existence. As man was created perfect in his first order of existence, according to that law of existence, so, then, when we are redeemed, through the quickening spirit or grace of God, we are sons and heirs through inheritance for ever. Hence, the impossibility for man, in his own strength, to search out within his moral character or spiritual existence, where enmity against God ceases and peace begins, for to come into that state of existence.

Man, are you not an admirer of perfection? What would you think if you were placed into Heaven in an imperfect condition? Therefore, pursue God's instructions and be a living branch in Christ Jesus, then you will be just what you admire when you enter Heaven—perfection in that nature of existence.

God is the source of all life, power and wisdom; then He has no equal in existence, so His power and wisdom is unlimited because there is no other being in existence to equal it. Let man no more question God, why He did not do this or that—

our power and wisdom being limited, His power and wisdom being unlimited. Oh man ! dependant being, wilt thou continue to question the justice and wisdom of that holy and unlimited power of wisdom ? No, we should much rather seek for the salvation of our souls in the manner we have been taught in His word.

CHAPTER XXXIV.

TRUTHS AND MYSTERIES OF ZION.

In the 48th verse of the 12th chapter of the Gospel according to St. John, you will find these words of our Lord and Saviour: “He that rejecteth me, and receiveth not my words, hath one that judgeth him ; the word that I have spoken, the same shall judge him in the last day.” How could the word judge him ; what does the word repre-

sent? Why, it represents a spiritual law in nature; the words standing as a *representative* of the different elements of the law, instead of *the elements*; because the elements are not perceptible to the eye or hearing, and are not creatable into the nature, on account of the barrier of the will principle. So we have the elements of the law represented to us in words; and by faith we have the different elements of that spiritual law of nature developed within us. We are then by nature in the law. Our nature will then control and cause us to fulfill the law; that is also the reason the word is called spirit, because it represents a spiritual law in nature; that is also the reason our Lord and Saviour can justly say, even my words I have spoken shall condemn you, because the spiritual law represented in words condemned them in this life; and by rejecting the Saviour and his teachings they would then meet that same law in future life condemning them—transformed into nature, or as it existed in Christ Jesus; that is also the reason the word can be called life, because it represents a law that can give to man eternal life in Heaven.

You may go to church regularly, and say, I am

not rejecting Jesus or his words, because I am going to church. But have you got his love in your heart, which is the law? Does your heart bound with joy and love for holiness when you are in church? Do you feel as if you should all be brothers and sisters spiritually? Are you drinking out of that cup of inexhaustable holy love, which is your shield and strength—which never yields in temptation—holds you firm against all earthly storms, and gives you spiritual wisdom? Does your hearts possess this? If not you are rejecting Jesus and his word, even if you attend church half your time, or do ever so much in your own way for Christianity. If you say you are not rejecting Jesus and his word you deceive yourself.

Man is working against his best interests in rejecting, with his will, the word of God, because he is rejecting that which would give him eternal life in Heaven; because the word is to him the seed of that life. Will you continue to reject it or will you receive it by coming to Jesus? As he cast out the evil spirits naturally, so will he cast them out spiritually; as he healed the sick in the flesh, so will he heal the sick in spirit; as he healed the

lame in the flesh, causing them to leap with joy, so will he heal the lame in spirit, and fill their souls with joy ; as he cured the paralyzed in the flesh, so will he cure those that have their souls paralyzed in sin ; as he fed great multitudes on a few loaves and fishes, he can also feed multitudes with the spiritual bread of life to nourish their soul unto eternal life ; as he raised the dead in the flesh, so can he raise the spiritually dead.

I have found, and you will find if you seek earnestly, because our Lord and Saviour says that every one will have administered to them according to their needs. No matter what your condition is, you will have administered to you, by the Holy Spirit, according to your needs,—for conviction and transformation, while the process of conviction and transformation is going on—strengthening of faith, holy love through holy love, change of nature through change of nature ; justification,—because old things having passed away in the nature and new things taken their place.

I will explain this passage of Scripture in different words, which reads thus : “ He that rejecteth me and receiveth not my words, hath one that



judgeth him on the last day ; even the word that I have spoken the same shall judge him in the last day." The Saviour's words or teachings, actions, and deeds, emanated from the law of God—the law which would exist in all mankind if they obeyed God's commandments in spirit and in truth, which law is the law of righteousness, truth, holiness and love. So then, the Saviour's moral deeds and teachings are the representations of the law, and they condemn man within his conscience ; so man has received in this life the law in teachings and moral deeds, and will meet that same law in the future life, transformed into nature, or as it existed in Christ Jesus, condemning him, if not redeemed by that law. Is that law not greater than conscience ; so, then, man in his carnal or natural condition is condemned within his conscience, in this life, in spite of himself, by the representatives of the law, and in future life by nature in spite of himself ; and why is it so ? Because spiritually we are philosophically composed of laws, or are a substance by laws. For example : The law of mind, reason, and will—those laws are universal, by inheritance, having them at the pleasure or

grace of God; but there is one law which is not universal; that the unredeemed do not possess; which cannot be acquired through inheritance, but must be acquired through the quickening of the spirit; which is the law that brings into its captivity and control all laws in our spiritual and moral existence; which is the law that unites us through nature to God. What might we call this law? Oh, it is called by many names: righteousness, holiness, Jesus, truth, harmony, love. Oh, that pure love which is deeper than the earth and as high as the heavens, and for once is worthy the name love. Was not God and man, through nature, united in Jesus banishing death? So must we all be united to God spiritually, through nature, if we wish to have a home in Heaven. Well, then, have the same mind, feeling, nature, and love Jesus had, and you are united indeed through nature.

CHAPTER XXXV.

TRUTHS AND MYSTERIES OF ZION.

These words of our Lord and Saviour are found recorded in the 29th and 30th verses of the 5th chapter of the Gospel according to St. Matthew :

“ And if thy eye offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

“ And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.”

The eye and hand is naturally very dear to us, and to lose an eye or a hand would naturally place us into a position of disadvantage with the world, in a great many respects ; and that is the

reason it was used to transmit to us a spiritual truth. We must do this, in its spiritual sense, if we wish to become one of His followers ; it is the spiritual cross we must carry. What are the spiritual truths contained in those words ? It means that if we are conducting a business in which we are compromising the cause of Christ to cut it off by discontinuing it. You may think it to be your only way of supporting yourself in this life ; but here is where faith comes in and requires to be exercised—that is a saving faith. “Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.” There are many other ways in this world of getting along without compromising Christ’s Kingdom. It means to be patient and long suffering, even if it does sometimes place you in an awkward position in the eyes of the world. You must suffer all for the sake of Jesus and His kingdom of truth—recollecting he also suffered for you, even the death of the cross, placing himself at the time in an awkward position in the eyes of the world ; and all done for the sake of that law of unity or love, which unites God and man, so that law might live.

The world cannot look into your heart and account for your actions ; but there is one that can — who is the judge of the quick and the dead, who will give you a greater reward than the world can give. It means to discontinue all indulgences and habits that compromise the cause of Christ and His kingdom. It means to discontinue all dishonest dealings with your fellow men. It means to give your whole heart to God—your besetting sin as a sacrifice. When you have done this, and earnestly repented, seeking for the way—grace or holy love begins its work within your heart and nature, commencing its work of renovation, correcting you spiritually, making you able to bear up under that cross, making the cross light for you, purifying all your passions, giving you a holy instead of a carnal nature, which if the world only knew its sweetness it would bow the knee to it ; elevating it higher than all the world. If that truth existed *in all*, Satan would no more step between man and wife, creating disturbance and unhappiness. Many a cup of sorrow would be turned into a cup of joy and bliss, and those who think they are drinking out of a good cup now, their cup would be an

overflowing cup of bliss. Those external things which I enumerated must all be done away with and earnestly seek salvation before you will find favor in the sight of God—before you will receive within your soul His love, a living and purifying grace, or before he will draw nigh unto you.

Man, consider; did God not give the world or man a moral law before He gave them a natural Saviour; the moral law could not save and give eternal life, but the Saviour can. So man can fully comply to the moral law, and that will not save him, but he must fully comply to the moral law, repent and earnestly seek salvation before he will receive the Saviour spiritually, or eternal life. Is that not the command of God through His son Christ Jesus. Those are God's conditions of peace, and whoever will comply will receive His grace and peace, and whoever will not comply will receive His wrath for treating His commandments and conditions with contempt.

It is possible for man to be led to repentance outside of the church, through the Holy Scriptures, but when that Holy Spirit commences to work within him, it will naturally lead him to some

church ; he will want to be where nature's laws place him, through regeneration, the same as it would naturally place him into Heaven ; and if one says he has been converted through the Holy Scriptures, and if there are different churches in his reach, and then not connects himself with one, and says he can be as good a Christian out of the church as in it, there is something wanting ; he has not received the love of Jesus ; he has not been converted or he would be where that transaction through nature places him in the visible church the same as it would place him in Heaven.

There is an assenting faith and a saving faith ; the assenting faith may cause you to join church and attend it regularly, thinking it your duty to do so, and may fulfill the whole moral law, and at the same time it will not save you. Saving faith will lead you to church by love. Love being then the cause that leads you there, and not merely duty. which is the fulfilling of the law ; you are then led there in harmony by nature and not through forcing yourself, only thinking it a duty, and then you are spiritually or naturally alive to God, When the Saviour said, " Let the dead bury their

dead," what did he mean? Why, he meant for those that were spiritually dead to God, to bury the one that was then dead in the flesh. As long as you are led to church only thinking it a duty, you are spiritually or naturally dead to God.

CHAPTER XXXVI.

TRUTHS AND MYSTERIES OF ZION.

Once when attending divine service I heard a minister deliver a very good sermon as though he were really in the light; but I knew his fruit was not in balance with his discourse. I was surprised how it was that he could say so much concerning the light and not being in the light; but the spirit explained it to me, telling me he had intruded upon holiness, which can be done on earth but not in

Heaven, he having borrowed his light from ministers and theologians who were in the light. What will I compare this to? I will compare it in the natural world with the sun and moon. Astronomers say that the moon has no light within itself, but borrows its light from the sun. Oh, man! how long was you deceived, thinking the moon was giving you its own light, deceiving you, having borrowed it from the sun; and if the sun was taken away there would be great darkness in the moon and earth; and if that minister would not have had those theologians and ministers to borrow his light from, and he not being in the light of the Son of God the darkness would then have been very great. The Son of God had given to him light and life within himself, and all the sons of man that will come unto Him will receive light and life within themselves, becoming sons of God, causing their fruit to be in harmony and balance with their profession, and will, therefore, at death, stand firm within the light, having it not borrowed, but having it within themselves. My soul was grieved for the sake of the lambs in the flock, being yet weak in their faith, requiring nursing and

nourishment, and he administering death instead of nourishment. Oh, what a responsibility rested upon him !

Well did the Saviour say to Peter, " Lovest thou me more than these? Feed my lambs." Well did the Saviour say, " Ye shall know them by their fruits." A great responsibility rests on all professing Christians, in what kind of food they administer to the lambs. When you are hungry and eat your meal, when you are thirsty and take a drink of water, it gives your soul pleasure to do so ; just as much pleasure spiritually must it give your soul to attend to your religious duty, or else you are not a Christian in spirit and in truth. Assumed religious duties, through form alone, and through worldly motives, are all forced religious duties, and are worthless in whatever heart they are found, and are an abomination before God ; and all religious duties are forced where the person is not led to do them by the influence of holy love, or seeking for the way in an earnest spirit.

Some elevate God very high in their imaginations, but not in their hearts, causing them to altogether forget the duty devolving on themselves or

their own importance concerned in this salvation, expecting God to do all for them, as though they were nothing but matter, shocked and amazed at you when you place God and man each in their proper nature, which causes them to go down into everlasting ruin by not seeking salvation as commanded at the foot of the cross of Jesus, by bearing His spiritual cross—they trying to serve God in their own way.

This salvation is altogether a question of nature, nature being concerned in it instead of words. When God's law concerned in creation is violated, the penalty exists in the law, the law inflicting the penalty, and if the penalty is to be removed again, it must be removed by the law. When man violated God's law, his penalty was death, an evil and depraved nature; so, then, the penalty can only be removed by the law through nature, not by word, saying come into paradise, you are pardoned, your sins are forgiven you; why, you could not exist there; you would be prostrated by its glory, as was St. Paul on his way to Damascus, being unnatural to it. So, then, nature being concerned in our pardon from sin, so pardon must be granted

or accomplished through the form or process of nature. When man violates the law of the land he does not violate a law of nature, so the penalty is not inflicted on him by the law through nature, but by the law through man in the form of words; therefore there is no nature concerned; therefore the penalty can be removed by words, and receive pardon from crime through words; so when the law of man pardons, it removes the penalty and not the guilt, nor the cause that made the penalty necessary; then it may be violated again by the same person. When the law of God pardons it removes the penalty, guilt, and the cause that produced the effects; making it beyond a possibility to again be violated by that being.

CHAPTER XXXVII.

TRUTHS AND MYSTERIES OF ZION.

Our imperfection exists within our nature ; so when Adam disobeyed God it effected his and our nature, depraving it. So, then, a command or law of God to man concerning his creation or being, contains a different nature than the enacted law of man to man, or than a command of a father does to a child ; in the command or law of God there is nature concerned. So when Adam, or man, disobeyed God, he committed violence to a law of nature. Then after man having fell from his former order, and again receives a command from God concerning his being or spiritual nature, and disobeys it, he commits violence to a spiritual law of nature that should be developed within him, which law must exist in man to become a son of

God. Our Lord and Saviour says, "Except a man be born again he cannot see the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." Are these words meaningless? No; they mean a great deal, but they are received and acted upon in general as though they were meaningless; they concern our very spiritual and eternal existence, and it behooves every rational being to act accordingly. Then, again, our Lord and Saviour said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." This shows plainly that we must be spiritually reborn, or born again, because those two commandments represent a spiritual law in nature. And why do they represent a spiritual law in nature? Because a man in his natural condition cannot love God in that manner and his neighbor as himself, because it is unnatural to him; his nature not permitting. So, then, it being a spiritual law in nature, it must be developed in the nature of man, so that it will be natural, or so that

his nature will permit, or so that he can love God, as commanded, and his neighbor as himself. So, then, if man will not allow that law of spiritual nature to be developed within his nature by the spirit through the new birth, he is then, at death, out of the law, and is therefore forever lost; and why? Because, without the law existing within a person, they cannot enter or exist in Heaven, and they can no more return to this earth in their present nature to be placed within that law, they having forever or eternally lost their union with the flesh, which is fast returning to its mother earth. Let us examine ourselves and see if we understand and know its nature, or have existing within us this law: When you are in church do you feel holy love flowing from your heart Heavenward? Do you feel the effects of the Holy Ghost in your heart, causing you to know that religion is a reality? Do you feel as though you should all be brothers and sisters spiritually? Are you doing all your influence and position can do to advance Christ's kingdom?—I mean your moral or spiritual influence—wherever nature has placed you, given through St. Paul's referred charity. Have

you that charity, or grace and holy love of God, shed abroad in your heart, which never yields in temptation, no matter how severe or accidental they fall across your path, or have you only conscience, which is liable to yield, and often has yielded? Oh, when you once have that grace or holy love in your heart, where you had before to keep your passions down by severe exertion when they were aroused, wanting their wished for liberty, you can then keep them down with a smile, and makes your heart capable for once to love in truth. Oh, is that not lovely? Yes; which love is higher than all earthly ties, and even family ties, which keeps you in the Saviour's hands. Oh, if that love would only rule supreme on this earth it would cure all spiritual unhappiness.

Well did the Saviour say, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Spiritual rest such as the world has never had, never being satisfied. When you have that law developed within you, you comply to all these enumerations, and the pure incense of holy love will flow freely from your heart to the throne of God, causing you to place your sole reliance and

dependance on God, then reverencing His glory, power, holiness and justice. If your nature does not comply to those enumerations, you are out of the law, and all you can do in your own strength or effort, will not place you into it—you must be placed into it through regeneration by faith; and why must it be as this and no other way possible? Because God does not govern by force or enacted law, but by laws of nature, mutual love, making each a government within themselves in unison with His will. Is that not in keeping with nature and the wisdom of God? As God govorns in the material or natural world by certain laws of nature, He also governs the spiritual world by spiritual laws of nature, which causes harmony to exist in the spiritual world of His Kingdom as well as the natural world. Oh, holy love, where is thy equal!—that which lifts the human soul out of confusion and death into harmony, holiness, immortality, unto eternal life; causing the soul to realize within its nature and feeling that it must have a father, a protector, who will administer to its spiritual wants and happiness, causing the soul to realize within its nature that it cannot do without

a controlling head, government or king, and to know that God is to be that king. Oh, that holy, righteous and just king! If I have acknowledged God within my nature, through holy love to be my king, I have then acknowledged Him indeed, because my nature has acknowledged. I can then be governed and controlled without trouble, the same as the planets are governed by certain laws of nature, and in the manner I am governed giving me the greatest happiness, because to taste of the law itself which I am governed by, is bliss.

As I said before, God's Kingdom of Heaven is not governed by force or enacted laws, but by laws of nature—by mutual love—making each a government within themselves. If I would not have recognized God as my king within my nature while living in this life, I would then be undone by nature, because here is where the recognition must take place within our nature. As the tree falls, so it shall lie; as your nature is in this life, so is it in the future. So, then, if yet in your natural condition, you have not recognized God within your nature as your king; so, then, you cannot be governed by His fixed law of perfection existing

in Heaven, if admitted, and could exist in it it would create confusion in His kingdom, being a soul out of the law.

There are certain laws which keep in balance and harmony every thing pertaining to the material or natural world. There is also a spiritual law, pertaining to the spiritual world, which is holy love, and keeps in balance and harmony all concerned in that world, and whenever you are placed within that law you are then placed into God's government of harmony, truth, perfection, righteousness and holiness; and if you are not placed into that law, you are out in confusion. In the material or natural world these laws are universal—reaching everything existing in it—because there exists no will therein to resist them, and those that have always resisted that love in this life, cannot be an heir to the kingdom where it exists universal, but an heir to the kingdom where it can never reach, let that kingdom be what it may; they have taken a step they can never retrace—death within the flesh. Oh, this holy love, where is thy equal! See what King Solomon compares it to in his song: He was a man that enjoyed the

greatest pleasure and natural gifts of this world, and still they were as nothing in his sight when he once drank out of that cup of inexhaustible love ; and before he drank out of that cup those natural things led him astray.

Oh, is it possible? Have I traveled successfully over this pathway of regeneration, beset on all sides by temptations to lead me therefrom? Have I arrived safe on solid ground? Oh, how have I accomplished it? By going at it in earnest, right in the midst of worldly pleasures. I placed my foot down and kept it there by invoking the assistance of Almighty God, which we must do if we wish to start with the true spirit, which will guide us safely by all breakers, into the calm harbor of safety, never again to depart therefrom. It will not do to remain on the fence, to go from one pasture to the other as circumstances suit you. If you wish to be strengthened in your faith, or receive the true spiritual nourishment unto eternal life, you must pasture wholly in the pasture of our Lord and Saviour Jesus Christ. If you will then reflect and meditate over the holy word, you will be enlightened through the Holy Spirit, be-

cause you are then not acting deceitful to God, being in earnest. I can say you must not indulge in any sin or evil, but I will not undertake to tell the world what indulgence is a sin or evil, and what indulgence is not a sin or evil, because that is a duty belonging entirely to the Holy Spirit, which it can and does well perform; but one thing I can tell you, to give up all that you think is a sin according to the commandments, and earnestly seek for the way, and things that you cannot see ~~sin~~ in now, you will see then according as you are brought out of your carnal prison house, and some things that you would think are sinful now, would not be so sinful in your sight then.

God only expects you to do your best, and when you do that you will receive grace to do more. But this grace you will not receive until you have done your very best you can do in your condition. Oh, delay it no longer, but commence to seek for the salvation of your souls in the manner our Heavenly Father has pointed out to us in His Holy word. Commence to lay up treasures in Heaven, where moth does not enter, nor rust corrupt, but shineth bright forever through all eternity.

CHAPTER XXXVIII.

TRUTHS AND MYSTERIES OF ZION.

I will explain three different natures of grace, which God has extended to man, which is : Grace belonging to creation, unmerited grace, and merited grace. Grace belonging to the nature of creation are the different senses and talents we possess and enjoy, and all that we have naturally which contributes to our happiness, having and retaining all at the pleasure, will or grace of God. The unmerited grace is that which God has extended to man in the atoning blood of His only son ; and the merited grace is that which He extends to all true Christians and all those that are earnestly striving to become so ; that grace exists within the law, and is received when merited, and is the grace which it is impossible to fall from, and when once received we advance towards perfection ; that grace

increases until we come there, or have so much that all the powers of hell cannot prevail against us or pluck us out of His hands, having the grace the apostles had to withstand the storm. Jesus having taken up his abode with us, or the mind and law then existing within us as it existed in Christ Jesus, whoever says they fell from grace, or can fall from it in this nature, err, and whoever has, by repentance and earnestly seeking, received this merited grace, tasted of it, been converted by it, and says a person can fall from it errs? But then, it is only an error of the mind, and not an error of the heart, which will not condemn him; but if any man says he fell from it, he was never in it, and is condemned. And if one who has never tasted or been converted by this grace, and says that man can fall from it, errs both in heart and mind, and is condemned until he receives it. When you once possess this merited grace, though in its infancy, you may come sometimes nearly yielding, but you will not yield, God's grace being sufficient to keep you, because you have merited it to that present moment; receiving sufficient to keep you, God not allowing you to be

tempted above that you can bear ; and after temptation is over stronger than before ; a little stronger towards walking alone ; a little further advanced towards that everlasting kingdom—growing up in grace like a tender plant ; given to Jesus by the Father, and by no earthly power or form ; therefore no one will pluck you out of His hands. You have been given indeed—given through nature, by God the Father. Is the law not higher than all forms—high as the heavens ; or what nature binds, is it not bound ? If given by earthly form alone, you are not given in truth, by not being given through nature, and I was going to say you can be plucked out of His hands ; but you were never in His hands.

As I spoke of merited grace, some might say that man has no merit in him ; but he has. If man earnestly repents and seeks salvation, and earnestly strives to the best of his ability to fulfill the requirements laid down in the Scriptures, that is all God asks or expects of him ; and when he has done this he merits something, which is the love or grace of God, for having obeyed His commands as far as he knew how, or as far as he could

in the condition sin placed him in; God then draws nigh unto him through His laws of nature, giving him His grace, or love, through the law. As soon as we pass into that order of grace, through merit, we have then already passed through a process of nature, by the law, and will be held there, ascending towards perfection, continually passing through a process of nature which makes God all-powerful, not falling, because God's grace is not sufficient, but because we have not complied with His rules or principles established to receive it. When we once receive that merited grace or love, through the law, which grace and love is the power correcting us spiritually—correcting and purifying all our passions—placing us into the hands of the Saviour—we cannot fall. When you have your passions once corrected through nature, or its laws, it will be impossible for you to fall back into your former condition. You may sometimes grow a little cold in the service of God, but it will not last; that motive power of holy love will return, sweeping through your heart, causing you to drink indescribable bliss. Oh, is that bliss not better and higher than all the world can offer or give!

The way that some fall, or think they have fell from grace—is in this wise: They have repented—what they call repenting—having discontinued some of the most unlawful habits and indulgences—have even received great light concerning their sinful condition, but have not fully repented—having retained some sin which was the most precious in their sight, as did King Saul, being led by conscience to reject some of the greater evils or habits—only partly obeying God's commands or requirements—only being in the order of conscience, and not in the order of grace, because not yet merited, that conscience often yields, causing them again to indulge, little by little, in what they discontinued, until they are again back in the old rut they started from; so it is conscience which yields, and they fall, not from grace, but from the order of conscience, not being in grace, because not having yet merited it; hence the error in thinking they have fell from grace.

A penitent sinner passes from the order of conscience into the order of grace; in the first degree, conscience rejects and sometimes yields; in the next degree or order, grace rejects, which never

yields, and which is only tasted and known by those who are in it. Then, as I said before, in your first order, conscience is your rejecter—to reject evil—which often yields and is not yet refined to its proper tenderness in your second degree ; being in grace, through merit, grace becomes your rejecter to reject evil, which never yields, you having risen above conscience ; therefore, being in the order of justification—being completely justified by your conscience—the law through grace, which also causes you to know of your change and its continued growth, by it being manifested to you within your nature. Suppose you have a lot of temptations before you, which is your strongest shield to protect you against them—your conscience, or grace causing you to hate them ? Your conscience may yield, as conscience often does, and did in the garden of Eden ; but that spirit of hatred of evil will never yield, which spirit emanates from that merited grace ; then growing on in that merited grace, until you have so much faith and grace, or love, that all the reverses in this life cannot move you or your faith. Even in distress you would not accept worldly

inducements, which would compromise your faith, or the cause of Christ, and retard the growth of His kingdom on earth.

I will here relate an incident in my experience, which occurred while I was passing through this life of regeneration. I was always a respecter of truth, and when I was receiving this great light I felt so happy that I could not help but tell others of its truth and virtues; and they began to taunt me, saying that I was not sincere, which annoyed me very much, and I felt like resenting it, and came very near doing so; and the only thing that prevented me from it was that I knew I would compromise what I was professing; but I still felt dissatisfied, and then that night I earnestly prayed to God to give me power to overcome my enemies without compromising the truth or that which I professed. The next day when they plagued me, I had so much grace that I just smiled at them, and the more they plagued me the more I pitied them for being so much in darkness; my enemies were soon discomfited without my compromising Christ's Kingdom—they discontinuing their tauntings. That is grace

such as you cannot fall from, which assists you to look at the world in its true light, and causes you to know in your heart and mind that if you forsake Jesus you would forsake your all—eternal life or an eternal world of bliss and perfection, for perishable things—a world of time and imperfection.

What order was Peter in when he yielded, denying the Saviour? Why, in the order of conscience; he loved the Saviour, as often men love each other in their natural condition. We must not only love the Saviour as a person, but we must love that which he represents—truth, righteousness and holiness; and not love it only when it does not conflict with our worldly interests, but love it more than self interest. The Saviour did not come into the world to be expressly loved as a person, but he came into the world for us to love that which he brought with him, within his heart and nature, which is truth, righteousness and holiness; which three things comprise more than a man in his natural condition can comprehend. When Peter denied the Saviour he was then yet in the flesh—in the order of conscience—not yet re-

born; but he afterwards earnestly repented and brought forth fruit worthy of repentance, and entered the order of merited or holy grace, as did all the apostles after the resurrection of the Saviour, and also all that have been or are true Christians. Oh, what a lesson the yielding of Peter teaches man! showing the weakness of the flesh, or when yet in the order of conscience, and how strong when in grace through merit, as he afterwards proved himself to be. It is only then when you can account for occurrences in the spiritual world, which before were mysteries to you—looking then not through the flesh at things in the spiritual world, but through the law.

As I have brought the apostles in this explanation, some might think it a presumption on my part that I was placing myself on an equality with them, they having been taught by the Saviour in person; but I am just placing myself where God's laws, through nature, have placed me, by doing my part towards the fulfilling of those laws, which He taught me how to do in the Holy Scriptures, which instruction I accepted in faith, and was taught from thence by the Holy Spirit,

advancing onward and onward in His grace, continually seeking for a closer walk with God. Therein shows the great virtue existing in the Gospel of Jesus Christ—it being capable of performing now what it performed nearly nineteen hundred years ago ; it is time to put to one side this elevating of holiness alone in the imagination, and not in the essential. Is the Saviour's spirit not more capable of teaching man the way than when in the flesh, and did He not say, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." And has that not been accomplished according to His words? And were not the apostles more perfect after the crucifixion than before, made so through the influence of the Holy Spirit? And that same power being able to perform now, what it performed nearly nineteen hundred years ago, should that not increase its virtue in our sight if we looked at it in the true light? A man does not arrive at a point in this life but what he can become more and more perfect in Christ Jesus. That is what I am continually striving, by the grace of God, to become. We grow on in this grace until we draw our last

breath ; and when a man has obtained this grace, it will be impossible for him to fall back into the world, because he has tasted of that which is sweeter than all the world—yea, than life !

When a person feels convicted by his conscience, and then comes to the Lord in that convicted state repenting and asking pardon, he will receive pardon for his past sins, and the fact is manifested to him in his nature ; he feels happy because his sins are forgiven him, which plainly reveals the harmony in the spiritual world ; but when he has done that he has not in the least been corrected in spirit ; he has earnestly acted, and God has answered that action so far as the penitent sinner has acted, which action only called for the forgiveness of past sins ; so, then, the penitent sinner is not yet in grace, he is only on probation ; he must again act—bring to God fruit worthy of that repentance, which if he does with as much sincerity as he repented, God again answers that action by grace, or holy love ; then by that action he has placed himself into grace, by complying to that which God has allotted to him to do under His law ; then he is entirely in the hands of God. So

the moment he receives that grace or love he is led to will and to do by it ; the fact of him receiving that grace or love causes him to bring forth more fruit, and the fact of him bringing forth more fruit causes him to receive more grace or love ; so he grows on in grace, like a tender plant, until he is completely regenerated or reborn ; he is nursed by God in that grace like a child, not allowing him to be tempted in that infant grace above that he can bear ; then he grows on in that until he comes to manhood in that grace or love, then he is completely regenerated—dead to the world and alive to God—knowing it manifested to him within his nature, making it to him a reality the same as any other transaction that takes place in the material or natural world, and any one that cannot say with a clear conscience that they have experienced this religion as a reality within their nature, are out of Christ—being a dead branch.

When man's past sins are forgiven, through repentance, and he then wants to bring to God fruits—meet for repentance—grudgingly, without sincerity, his heart still clinging to them, they will not be accepted, no matter what sacrifices he makes

that can be seen by the world. Everything that is done by God is done by facts, realities, sincerity, truths or laws; He uses no deception, and if you want to be accepted you must not use any. So, then, many pass into the first stage of repentance, having their past sins forgiven, but never enter into grace, and often fall back into the world where they started from. Then it is sometimes called falling from grace; and they not having been in grace, so that great truth which existed in Christ Jesus must suffer in the sight of the world by the error. So, then, "Many are called, but few are chosen."

What is the reason that some members of the church that have been converted have remained firm in their faith from their youth to their old age? Because when they repented and had their past sins forgiven, they brought forth satisfactory fruit to that repentance, then entered into that holy grace or love, then having been able to withstand all reverses and temptations in life, having that holy grace and love of Jesus to assist them to bear up under that cross. Then others have repented, had their past sins forgiven to the moment

of repentance, being acquainted of the fact by the joy and happiness it produced to them, and again fell back into the world where they started from ; after repentance and forgiveness they did not bring forth satisfactory fruit to that repentance, so they never entered the order or nature of holy grace. Then some join and attend church regularly through their whole life ; depending on form and their own dictation of proper life for salvation, and never enter grace. Then others have acted the hypocrite from the start, through worldly motives, and Satan will certainly not receive grace. So truth and the church suffers greatly from this source. When we see ourselves convicted in the Gospel of Jesus Christ, our will is left free to act, to repent or not to repent. If we repent we will have our sins forgiven—all sins we have committed to that moment. We have asked pardon and God has granted it, but we are then not corrected in spirit ; we have acted and God has satisfied that action so far as we have acted, which only reached so far as the sins we had committed ; so, then, we must again make another action towards holiness before God acts, which is for us to bring satisfac-

tory fruit to that repentance. So, then, if we sincerely bring forth fruit to that repentance, we have again acted, so God again acts to satisfy that action, we then receiving His grace or holy love in our heart, purifying us; then we will bring forth more fruit—the fruit of love. As the Saviour says, “I am the vine, and ye are the branches.” That is when our past sins are forgiven, as were the apostles, then whoever brings forth satisfactory fruit to that repentance, God purgeth, causing them to bring forth more fruit. Then when you have done this, you have arrived at a state where you will not stand still, your fruits being answered by love, which very love compels you to bring forth more fruit—the fruit of love. So, then, each action is continually answered; so it goes on until you are completely changed in heart and nature; but when you bring forth your fruits—meet for repentance—to God as a sacrifice, being the first fruit after repentance, you must not do it grudgingly, but with an earnestness and sincerity of heart, or else they will not be accepted. No matter what you discontinue, if done without a sincerity of heart, you will not receive that merited

or holy grace; as sincere as you were in your repentance, must you also now be with your fruits, meet for repentance, as a sacrifice, which when you have brought forth you will receive something through nature which is superior to all the world, which controls you to will and to do, and giving you pleasure to comply. The fact of the matter of your bringing forth that first fruit—meet for repentance—earnestly and sincerely, retaining nothing to yourself, which you knew you should sacrifice, causes you to receive God's love, or grace, in your heart, through His law. Though in its infancy, the fact of your receiving it causes you to bring forth more fruit, which fruit then causes you to receive more love; so it continues, one acting on the other, until reborn. At the same time, while this new birth is taking place, all the temptations existing around you will not overcome you. When you are yet weak in that grace, God places a barrier between you and the temptation when you are about to yield. Yes, He protects you, like a father does a child. When you act in the spirit of a child towards God, which it behooves you to do, then you will be nursed in that grace until you

grow sufficiently strong to resist all temptations, no matter how accidental or severe they drop across your path, and making it impossible for you ever again to fall back into the world, because nature having bound, and what nature has bound no one can loosen, but God who has bound it, and He will not cast you off; you will then not be continually sinning and repenting. If you are a true Christian you must feel as though you could die any moment without fearing to meet your God, or feeling as though you could cast yourself with full confidence and a loving heart into the arms of Jesus. If a man has been connected with a church any length of time, and has not that justification within his heart or nature, there has been something wrong all the while; he has not been growing in grace, because he was never in it to grow. Indeed the road that leads to life is narrow; the cross will have to be borne.

So, then, if a man repents, no matter where, if at the mourners bench or any other place, he will have his sins forgiven which he has committed to that present moment, and only have them forgiven on conditions—providing he brings a satisfactory

sacrifice to that repentance, which if he does not they will all fall back to him again. So, then, when the penitent sinner has been accepted on those conditions, he feels happy, his acceptance being manifested to him within his nature; but he is then not yet reborn. That grace I referred to causes him to pass through this new birth, and after having passed through this new birth, he is spiritually and completely reborn, where all the powers of hell cannot prevail against him; he would allow his life through love to be sacrificed before recanting that truth, because that truth is love; and when a man is once spiritually reborn he will not have to be reborn again, and when you have arrived at this degree of perfection, you will feel more humble in spirit than ever before, but greatly exalted in your moral character. If a man in the church is continually sinning and repenting, there is something wrong; he is not in that holy grace; he is kept busy sinning and repenting, and has no time to grow in grace; he is trying to serve God and the world at one and the same time; he neither enjoys the pleasures of the world nor the grace and peace of God, and must be in a very

unhappy condition. When we once receive this grace we are recognized by God through His laws ; then as we grow on in that grace we become dead to the world and alive to God ; then we have tasted His holy love, and we cannot help but strive to walk closer and closer with God. Oh, how lovely is that Spirit of God !

When we are once recognized through the new birth by God's laws, as an adopted son, we cannot fall from that, go back into the world, repent again, and become a son again. God only requires to do His work once—never does it over. Very often passages of Scripture are misconstrued ; the apostles were told to forgive man seventy times seven if he sinned against them ; so will we be forgiven seventy times seven by God if we repent when we sin against him ; but that has reference when we are not yet in that grace, but in the flesh—we can then be continually sinning and repenting. So it is with all the passages of Scripture the Saviour made use of ; if they are properly construed they will all agree with the real or spiritual laws of God, composed of nature.

There are certain points herein repeated, which

is done for the purpose of bringing into a greater light, and in a more comprehensive manner, those great truths concerned in this salvation. When a man repents of his sins, and seeks salvation, he is received so far as he has gone; his sins are forgiven on conditions which gives him that joy, being aware of the fact which is often experienced and seen at the mourners' bench, which plainly reveals the spiritual harmony existing in the spiritual world, but he has not yet received that grace which worketh faith by love, which is a holy element, which purifies man in spirit. So, then, when man has repented his sins are forgiven, on conditions, to that moment, which he has ever committed; or he is then accepted as far as he has gone; he is then only on probation. He must then discontinue all indulgences and habits contracted which defiles the temple of the Lord or compromises His kingdom; and if he is conducting any business compromising Christ's Kingdom, he must discontinue it. Then there are other sacrifices that must be made, which are only known to God and the minds and hearts of the possessors; all have their besetting sin, which must be sacrificed. If all this is

done by the penitent sinner, and earnestly seeks to walk closer to God, he receives grace, which worketh faith by love, then going through a process of being reborn, or purified in spirit, having all passions corrected and purified, or he is then passing through a process of spiritual laws in nature, or through a process of nature.

The external and internal kingdom must go hand in hand, or how can a person expect to be purified spiritually when he does not correct himself naturally, or does the natural part allotted to him to do, as God has taught him. Everything that is done in the direction of holiness must be done earnestly, with a sincerity of heart, or with pure motives, which is then done in harmony with nature, and will create harmony in return. In one of the passages of Scripture the Saviour speaks thus: "Go, and sin no more;" which is the same answer a mourner receives spiritually when he sincerely repents of his sins, he being received and accepted as far as he has gone; if he will not then bring forth satisfactory fruit as a sacrifice to that repentance, he will either remain in a condition continually sinning and repenting, or eventually

fall back into the world, where he started from ; so the last state of that man is worse than the first. No matter how often he has called on the Lord during this time. Oh, how happy I am that there is a place of truth and love, where holiness cannot be profaned or robbed of its glory.

CHAPTER XXXIX.

TRUTHS AND MYSTERIES OF ZION.

Man is informed if he has faith in the Saviour that his reward will be eternal life in Heaven ; but it seems difficult for man, in his natural condition, to have that faith which will enable him to take the first step towards this salvation ; but the influence of a cause (composed of reason and truth) or his natural desire for the same, should act as an incentive for him to take that step ; then the Holy

Spirit will teach further. Where can man receive the benefit of that cause? Why, from Jesus and his apostles. As far as a carnal mind is, by nature, from God, is it also from comprehending the great truths existing in the Scriptures; not because it is ignorant, but because it is unnatural to it. Those truths in the Holy Scriptures are inexhaustible; they are infinite; requiring the combination of the mind, heart, and the light of the Holy Spirit to lead you into them. Oh, will you receive me as a witness? I once was blind, spiritually blind, but now I see. Any amount of reason, founded on truth or nature, which is unquestionable truth, can be given to prove the truthfulness of the Christian religion, but grace or holy love cannot be reasoned into the heart, because the Holy Spirit can only supply that element to each individual according to that individual's faith. Every one will have administered to them for conviction and transformation, according to their needs. What would be meat to a grown person might be poison to an infant. Every one will receive the spiritual diet and nourishment to suit their spiritual condition, which the Holy Spirit only can supply.

Now let us see if we can find that cause I referred to. There are three general natures concerned in the creation or formation of the contents of this world—which is the *material*, *physical* and *spiritual*.

All that possesses life and not feeling is founded on *material* nature, such as trees and all vegetation.

All that is possessed of feeling and not reason is founded on *physical* nature, such as animals without reason, insects, etc.

All that is possessed of feeling and reason is founded on *physical* and *spiritual* nature—which is man; and nature cannot be denied, because it is truth.

The Scriptures are also founded on *spiritual* nature, therefore its truth can no more be denied than any visible nature which has life existing in it.

The Scriptures have not visible life existing in them, because they *are not* the spiritual nature, but they *are the effects* of the spiritual nature. Material nature cannot be physical nature; neither can the person that is a Christian in spirit and in

truth be untruth, or be carnal and holy in nature at one and the same time ; or carnal nature cannot be holy nature. Our Lord and Saviour possessed a nature of truth, or a holy nature, because his teachings, actions, and moral deeds prove it ; so he could not have practiced deception, because his nature would not have permitted him to do so, because it would require a carnal nature to do it. He was not untruth, but truth ; because there was nothing false about him. When he smiled on man it was not a false smile, which is often given through worldly motives ; nor was it a smile of derision ; nor was it in the nature of Judas Iscariot's kiss, but a divine smile—a smile of truth coming from the fountain of truth—holiness. If our Lord and Saviour's nature would not permit him to render a false smile, how much less would it permit him to use deception ; so he must have been the approved son of God, or else he would not have so declared, because his nature being truth (holy) would not have permitted him to do so unless it was truth.

Before the crucifixion and resurrection, Judas Iscariot betrayed the Saviour, being naturally fit

for the place he filled ; and there are spiritually, in a modified form, plenty of Judas Iscariots in the world at the present time. Human nature, in its natural and confused condition, was very well represented among the Saviour's chosen twelve ; but what a remarkable harmony there existed in their natures after the resurrection. Now, I ask any fair-minded man if deception could have brought that change about within their nature ? No ; impossible ; nothing but truth could have done it. Faith is the only thing that changes nature, and how could they have had faith if they had practiced deception ; which they would have done if the Saviour had not risen from the dead. No ; they did not then dispute who would be greatest in the Kingdom of Heaven. When the Saviour called his apostles, and before his crucifixion and resurrection, they were in their natural condition, or possessed carnal desires—for the history of their actions and questions proves it, which history is found in the first four books of the New Testament, containing the records of natural events as they occurred. Yes, the apostles being then yet spiritually in the flesh, that is to say, not being

completely reborn—not yet having sufficient faith. But after his resurrection they came into possession of holy natures, because their actions, teachings, and the very nature of their writings, prove it; they then being completely reborn—brought out of the flesh through faith—who will say it was deception that wrought that change within the apostles' nature? Who will or can deny nature?

Peter denied our Lord and Saviour several times in succession, when he was brought before the high priest Caiaphas to be tried—even in the face of all the miracles the Saviour had performed. Oh, weak flesh—he being yet spiritually in the flesh; so, then, when our Lord and Saviour saw fit to place himself into the power of man, for Peter's and the world's sake, Peter did not understand it; the same as weak Christians at present may think they are strong, but not strong when brought to the test—not yet in grace, but in the order of conscience, or spiritually in the flesh. When Peter saw the Saviour in the power of man, he doubted in his faith, through fear of the power of man, altogether forgetting the power of God. And what a consternation the crucifixion caused

among the apostles; but after His resurrection what harmony and joy prevailed among them! not one of His chosen disciples then denied Him, but they sacrificed all worldly interests, preached and spread the gospel truth; much was shown them, so much was required of them before receiving that holy grace; they then, withstanding all kinds of hardships and persecutions without yielding, even unto death. When one of His chosen twelve fell on the wayside, and another denied Him during His natural presence, not being yet persecuted to a great extent, what could have given them that firmness and tenacity which prevented even one from denying Him and falling, when all the engines of hell were arrayed against them, and He being absent from them. It must have been truth and grace, and not deception,—which was seeing with their own eyes, Jesus our Saviour, after his resurrection, showing them for a certainty that man and the evil spirit had only power to kill the flesh and not the soul. Hence, being firm through faith and grace, in the Saviour's hands, where no man could pluck them out. How mild, intelligently, easy, earnestly and

firmly, the apostles met their foes, before and away from the authorities. Is that natural to general nature and the nature of deception, to do so? No; nothing but truth at the bottom could back that up. Human nature was then, as it is to-day, and always has been.

Some may say they were reformers, working in the interest of worldly reform of their own devising, or gotten up by the power of man—having seen reformers very firm; but what kind of a spirit prompted their firmness? These worldly reformers are sometimes found with deadly weapons in their hands, and self-interest in their spirit, and among men that are naturally good, having a sense of justice and to the rights of others—very often yielding in their attempts. Not one of His chosen yielded after His resurrection, or showed any self-interest. The weapon in their hands and spirit was the gospel of Jesus Christ, which will conquer, and continue to conquer, because it is truth and altogether lovely. The apostles' nature, before and after the resurrection also proves it not to have been a reform of their devising, or gotten up by the power of man.

If the Gospel of the New Testament and the founding of the Christian church and religion was the work of an earthly power, it certainly shows more wisdom (in its founders) in the interest of civilization, the world's good, and the good of humanity, than all of the world's wisest men have heretofore been able to accomplish for that purpose. But who were the founders of that church? Mostly what the world calls unlearned men. When the Saviour went up into the temple and taught, the Jews marveled, saying, "how knoweth this man letters, having never learned?" and any earthly scheme or reform that is devised and commenced, requiring much wisdom, is generally begun or started by the learned, or among the leading men of the country, and not by the humble, which plainly reveals the Divine hand of assistance in establishing that Christian church, or the Christian religion. It is as plain as it can be that this religion was not founded by the power of man, as a reform for the morals of the world, for it is a work which is far beyond the power of man to have accomplished, because it could not have been comprehended by the human mind in its natural con-

dition. It was beyond its power of reasoning. It could not foresee its effects and developments ; they are unnatural to the human mind and heart in their natural condition. It had to be a revelation. Read the first chapter according to the Gospel of St. John ; reflect over it and see if the nature of the language used is natural to the spirit of reform. It is not ; but it is natural to revelation. I will just quote one verse of it, which reads thus : “And the light shineth in darkness and the darkness comprehended it not.” Just look how unnatural that language is to the spirit of reform and how natural to revelation. Oh, this Christian church and religion, or gospel, is a monument of nature, formed and erected by God, the same as any visible nature is formed or created by God.

Then look at the firmness displayed by the apostles, and what they sacrificed ; but then some may say that a heathen has been known to sacrifice much, and even his life, for the sake of his religion. Firmness results from many different causes : Pride causes firmness ; self-interest in supporting wrong, even when knowing better, causes firmness ; honor causes firmness ; repeated imposition by one party on another, striking at their rights,

causes firmness on the part of the wronged party, when once aroused and wishing to vindicate their rights ; ignorant superstition causes firmness, and one of the greatest firmness, which is a nature of firmness, such as the heathen possesses in his religion, and you may know what kind of spirit backs up that firmness, or the nature of the soul hidden behind it. Then there is a firmness caused by holy love, which was the spiritual element and cause that backed up the apostles' firmness ; which love can only be procured from the spirit of truth, and not from deception. Then you can also know the nature of the spirit in that person, causing that firmness which is not a spirit such as lies behind that ignorant superstition, but a spirit such as is altogether lovely. Yes, nothing but truth and the assistance of Almighty God could mould such a spirit or soul into being.

The Jewish church, being the husbanders of the prophecies existing in the old dispensation concerning our Lord and Saviour, and him not coming out from that church, makes them impartial and everlasting witnesses of that truth. The Saviour had no connection with a scheme gotten up by man,

but he stood alone as the shining light direct from the fountain of holiness and truth, no one but himself knowing at the time what was going to be his lot and end, the apostles all the while questioning him like children would a father, and him being to them all the while as a loving father. Where is there such a scene and parallel as that to be pictured on earth in the course of human events? Yes, the Saviour stood alone as the shining light, and the Jewish Church being the bitter enemies of that light and truth he was establishing, and still at the same time assisting in fulfilling the prophecies concerning him and that truth, not knowing it at the time, only looking to present effects, which is natural to the carnally natured and worldly minded, and is done to-day; human nature is always the same. So, then, the Jewish Church, the bitter enemies of that truth and light, became witnesses against themselves and witnesses in favor of the Saviour and the Christian church, substantiating her truthfulness through nature, which proves the prophecies concerning our Saviour to be genuine, and the church to be genuine.

Oh, nature, thou everlasting witness, high as the

Heavens ! Oh, salvation, how deep have you been planned ! But it is a passing through, a regular process and course of nature from beginning to end ; bringing its witnesses and judgments with it as it progressed.

Did you ever reflect over the actions and deeds of the Apostle Paul, and compare it with the general spiritual nature existing in man, or all carnal nature ? All men that have not been reborn by the spirit, or regenerated, are possessed of a carnal nature, no matter who they are, and a person cannot be dispossessed of his carnal nature by any other method but true saving faith, which worketh by love. St. Paul asserts that the Saviour appeared to him while on his way to Damascus, before the asserted appearance of the Saviour to St. Paul while on his way to Damascus. Paul was possessed of a carnal nature and mind, because his persecution of the church proves it, and that was the business he was after at the time that related instance occurred. And the writings of St. Paul, or his epistles to the different churches, are foreign, unknown or unnatural to a carnal nature and mind. I do not mean the wisdom contained in those writ-

ings, but the nature of them. So St. Paul must have been dispossessed of his carnal nature and mind, before he wrote those writings, and he could only be dispossessed of his carnal nature and mind through the true saving faith, and he could not have had the true saving faith if his assertion concerning the appearance of the Saviour to him on his way to Damascus, was not true ; so that assertion must be true.

The Saviour's teachings are unnatural to a carnal nature and mind, so we know He was holy and divine, and the whole of the New Testament writings are unnatural to the carnal nature and mind, and the writers of it could only be dispossessed of their carnal natures and minds through the true saving faith ; so their assertion of the Lord's resurrection must be true, or else they could not have been possessed of the true faith to be dispossessed of their carnal natures and minds. Nor could they have been written by other parties and imputed to its asserted authors, because they would then not have had the true faith to be dispossessed of their carnal natures and minds. So, then, the very writings of the New Testament or their na-

ture, prove the truthfulness of the Saviour's teachings, doctrines, resurrection, and his appearance to St. Paul while on his way to Damascus, or that which they assert.

A man in his natural condition would not leave the luxuries of life and the aspirations of the worldly gains of life and go traveling through a strange country preaching the gospel at the continual risk of his life, partly furnishing his expenses from his own funds, as did St. Paul. No, he would not, for it would be unnatural for him to do so; it would be foolishness in his sight, because it is natural for man to have his heart set on and value things of this world above everything else—such as accumulating wealth and aspiring to rank and honor. There is no harm in being in possession of those things, but do not let them take possession of your heart. I am making use of this illustration to fully reveal and explain human nature as it is to-day, and always has been. St. Paul sacrificed all these interests and aspirations I referred to, in the circle of life he was in, and when he done that he must have known of something more valuable in his sight than what he

abandoned ; so then it became natural for him to do as he did, and that which he saw that was more valuable in his sight, must not have been of this world ; if it would have been he would have gone about it in a very unnatural way for to obtain it, and we cannot deny nature.

How could the Saviour have foreknown and foreseen those things which he foretold in his parables and direct assertions, which have all taken place within my moral and spiritual existence, so plainly manifested to me in laws and reality, unless he was possessed of divine power. Those changes that have taken place within my moral and spiritual existence are as real to me as any laws are real in the material or natural world ; could any human power have foreknown this, or could it have been studied out alone by the power of human mind or human agency ? No ; utterly impossible to have accomplished it ; it is something that earthly philosophy under the power of man could never have reached. It required divine philosophy to foresee this, and to bring this about. Are we not in our spiritual existence, a spiritual substance composed of laws in the hands of Almighty God, destined

for a greater and nobler existence than ever man has obtained in this life—yea, a more noble existence than has ever entered into the mind and heart of man? If we only do not hinder those laws in the hands of God from performing their possibility, through the exercise of our free will, in having our hearts and minds continually set on perishable things of time. Between man and man exists an entire individuality concerning every law existing within him. It is not so between God and man; we are only individual from God so far as our mind and free will is concerned, and this is only our individuality at the pleasure or will of God. The rest of our spiritual existence is composed of laws entirely in the hands of God, the same as any laws in material nature, excepting the interference man does in those spiritual laws through his free will. So, then, the individuality between man and man, and between God and man, is not of the same nature as some suppose it to be. All those laws in our spiritual existence that are in the hands of God, making of us a spiritual substance, are capable or are possible to produce for us a spiritual existence which is indescribable for its joy, glory and

magnificence, if we only not use our mind and will of which we have full control to prevent that possibility from being brought about, or those laws from bringing and moulding that into being or existence for us, man at present in his natural condition stands in an interfering attitude with those laws, causing present defects and unhappiness. We have received commandments from God what to do: not to stand in an interfering attitude between Him and those laws, which is for us to repent in the spirit of a child, and place our whole trust into the hands and power of God, beleiving He can perform what he promises. Oh, how can man be so faithless! Oh, be strong in your faith; yes, come to God, your maker, in the spirit of a child, and you will then receive the love of a Heavenly Father, will then receive faith that worketh by love. Oh, what are you without the pure, loving spirit of God in your heart, which spirit is as pure as pure can be, and altogether lovely? Who can be pure in heart without God's loving spirit? Oh, God has not given you that noble mind and those affections to be only wasted on perishable things of time, but to have them also

turned towards eternal things—to seek for your soul's salvation. After the hours that are spent in all vocations or channels of life, for to procure the necessities of life, how many hours are spent uselessly which should be spent in faith in a child-like nature and spirit, working out your soul's salvation. You need not unless so inclined or called by God, give your business hours to this duty, only give your spare time—the hours you spend unprofitably, and when you do give them, who is profited by it but yourself and the world, morally working out your own soul's salvation and giving to you a spiritual happiness, such as you cannot procure any other way in this life, manifesting to you a nature and character that will astonish you for its beauty and eternal rest and joy in the world to come. The Holy Spirit is always ready and willing to teach any one the way if they will only seek for it. Nature was cursed as well as man when he fell from his purity; have you not often seen things in material nature miss coming to its maturity? So, don't you miss coming to the maturity of spiritual purity out of your fallen condition, and therefore reap its reward.

How dead and gloomy looking the face of this earth is during the winter season, being barren of natural beauty, which is caused by being so far away from the sun ; but how beautiful and lovely it is in the spring and summer, when again drawing close to that great luminary. Our spiritual and moral existence in our natural condition can be compared to the face of this earth—in the winter season we being barren of spiritual beauty and loveliness, until we draw close to God and receive of his pure life—giving and invigorating spirit in the soul, which lifts the soul into everlasting life, glory and loveliness. Oh, then, everything you do will be done to the honor of God, love flowing freely from your heart to God, which is praying without ceasing, and keeps you from falling into all possible temptation.

True Christian, will your nature permit you to practice spiritual deception ? No, it will not ; and the actions, teachings and deeds of the apostles fully reveals their nature as being Christians in spirit and in truth ; so, then, by your nature, and the actions, deeds and teachings of the apostles, revealing their nature, you can test and judge the

apostles' assertion concerning our Lord and Saviour's resurrection, and be convinced by this method of test of its truthfulness. Oh, Christian! was it deception which you knew was deception, that changed your heart or nature, and gave you that holy nature or love of God shed abroad in your heart? Oh, Holy Apostle! was it deception, which you knew was deception, that changed your heart and gave you that holy nature, that love of God shed abroad in your heart? Oh, will the world continue to deny nature when it suits it, as well as deny the living God? and every one denies Him that has not His love in their heart, no matter how often they say, I believe in God. Oh, who can escape that will deny this testimony—denying nature? So, then, the apostles have become, through nature, perpetual witnesses to that truth. When witnesses are called before a judge to testify, that testimony will soon be forgotten, wiped out or destroyed. But the testimony of the apostles to that truth will never be forgotten or wiped out, because it is written in nature, and will last as long as nature. Oh, how great the plan of salvation!—greater than if angels came down from

Heaven and declared it, because their testimony would have been forgotten as time or the world moved on. Oh, will you sit unconcerned in your ease and not take advantage of so great a salvation, placed so close to your doors? Oh, think of it; the Son of God and apostles being martyred, and suffered so that we might believe and love—simply love. Oh, what a contrast between us and them! Oh, is love not sweeter than their pain and sorrow? Oh, was it not a matter of kindness and love towards us on God's and their part? Here is a mystery and wisdom, and mercy and love to the world. Many a mortal has been bruised, afflicted, and suffered, so that those that enjoy this world, and the unbelieving, might be led to the cross without being bruised and afflicted; the afflicted receiving their reward in Heaven. So, then, believe and come to the cross of Jesus, so that you can live a life of truth and joy in this world, and eternal rest in the world to come. Oh, how thankful we should be that it is possible for us to come to Jesus without being bruised or afflicted, by believing through those that have been bruised, Oh, how much is it the case—living as

though earth was Heaven and Heaven the earth ! earth having the first place in the heart and Heaven the second place. As Heaven is above the earth, so must we also give Heaven the first place in our heart, or we will never obtain it. If we live for the earth we will die for the earth ; if we live for Heaven we will die for Heaven ; is that not natural ?

Oh, how deep, how great this plan of salvation ! The Son of God and the apostles being martyred so that the world might believe, having received their reward in eternity. Now, for us to receive the same reward in eternity as the apostles did, it is not necessary for us to suffer and become martyrs, as they did, there is true love they suffered through love to the world for us all ; through their suffering and martyrdom they became witnesses to the foundation of the church—Jesus Christ—He being such a foundation that all the combined wisdom of self and the powers of darkness could never undermine, and a foundation such as keeps pace with the age of reason.

When you build a house, the foundation cannot be the framework, nor can the framework be the

foundation—that is, the principle, the plan of salvation, is on God, having erected in Zion a holy house, the Saviour being the foundation thereof, and the apostle's witnesses to that foundation; therefore, I said the apostles suffered and were martyred for the benefit of the world, but they did not suffer and were martyred at the instigation of God, but by the instigation of man—self-interest, selfishness and pride being concerned in it, God leaving man, then have full control of his will, which he also does during our salvation, it being a principle concerned in the salvation, or in our existence, for to keep intact our personality or individuality as a being. I said it is not necessary for us to suffer and become martyrs, as did the Saviour and apostles, but it is necessary for us to have the love within our hearts which they had for to be able to enter into Heaven. Oh, will you sit quiet and unconcerned when salvation is placed so close to your door or ease? Oh, man, how deplorable was your case, how brutal your nature, having murdered men that were altogether kind and lovely, possessing a spirit and soul too lovely to be destroyed, informing you of the way to

Heaven at the continual risk of their lives ! Oh, was that not a lovely spirit ; see that you do not disrespect that spirit to-day by carelessly disregarding the purpose for which they sacrificed their lives.

CHAPTER XL.

TRUTHS AND MYSTERIES OF ZION.

These words of our Lord and Saviour are found recorded in the twenty-second chapter, according to the gospel of St. Matthew : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law, and the prophets." Are those idle words, or do they have a meaning ? They mean that we must be spiritually

reborn, or born again, because a person in his natural condition cannot love in the manner as described in those commandments, because the nature does not permit, therefore the nature must be changed, so it will permit. So, then, those two commandments are spirit, because they represent a spiritual law in nature, and they are also life because they represent a law that will give man eternal life in Heaven, and that law must be developed within man through regeneration by faith. Oh, man, look at yourself how wonderfully you are made the possibility of communicating to you in word matters concerning your very spiritual existence or life. Oh, should you not humbly come before your Lord and say what will you have me do? Oh, man, you have a wonderful spiritual possibility existing within you. Oh, your nature of existence, what glory it is possible of, and you have communicated to you in word what to do to obtain this glory. God's word is spirit,—concerns your very nature and life. Are you not anxious to get the best out of anything you possess? Then endeavor to come into possession of the best that your nature of existence is possible of, and that can

only be procured at the foot of the cross of Jesus, in the spirit of a child. When you humble yourself in that way, eventually you will feel your exaltedness within your nature. Oh, how you will then be exalted, after passing through the law of death, and if you exalt yourself while here on earth through pride and self-love, oh, how you will then be debased after passing through the law of death, will be a substance of spiritual confusion. Oh, man, consider through word is communicated to you a spiritual law which cannot be created into its development on account of the free will principle being concerned, and that law has its possibility within you, and you are commanded by God what to do to bring it into development, you having your part to perform on account of your free will principle being concerned. So then the word is not only useful to man for the purpose of communication between each other, but also useful to his salvation. We are a fallen race through nature, and we are commanded by God what to do to come out of our lost condition, or we, as a race, are naturally in enmity to God within our nature; so then when you have done your best endeavors within

your own strength to satisfy the law, you are an unworthy and unprofitable servant, because you are then yet where Adam's disobedience placed you. You must come right down to that lowly and humble spirit of the Saviour, and learn of him which is the only method or road that leads by nature to Heaven, and by nature you can only get there. All other methods lead by nature to destruction. In this new birth or regeneration, your very passions must be gotten at, not so that you control them by great exertion when aroused to keep them down, preventing them from having their wished-for liberty, but so that you can control them with a smile, no matter in what nature you are placed. Then it is no more your individual self or will that controls them, but it is a law of nature or holy love developed within you, Jesus dwelling with you. Oh, how natural it is then for those passions to be kept in bounds, no matter in what nature, giving your soul joy in the very manner they are controlled. Some say, happy is the man that can control his passions; but I say, happy is the man that has them controlled by a law of nature or holy love. A man in his natural

condition may say he knows himself, because he is morally so good ; but he only knows himself in the position of life where nature has placed him, or the circle of life he exists and moves in, and only knows how far he can resist temptation by what he has resisted, or which is so far as he has ever been tempted. Many die and never had to endure the temptations others had, and if they had they might have fell into them, or it was possible for them to, so you see they have entered into eternity without that important point definitely settled, by not having made it beyond a possibility to fall in every temptation that this life in this world is heir to in all its channels and natures, by not having that law of holy love developed within them, which is our diploma that we have conquered every possible evil and temptation this world or life is heir to, no matter in what channel or what nature of temptation, whether we have been tempted by them or not. We have then conquered the entire world and flesh. Hence, narrow is the way that leads to life, but it is close to us. Jesus is continually knocking at the door of your hearts, wanting to come in. He is the way by nature;

will you open to him? Man in his natural condition is standing between God and nature; and Jesus' spirit or nature is the way that leads to God through that nature. Well, then, be as Jesus in nature and you will see God.

CHAPTER XLI.

TRUTHS AND MYSTERIES OF ZION.

Man is redeemed and saved by one certain law, and no other method or way being possible, which is the law that existed in Abraham, all the holy prophets, and which the Saviour manifested to man in the flesh, which is that holy love or grace of God shed abroad in the heart, which purifies and corrects every nature or law in the heart, which fits us to be ushered into the presence of a holy God, and have free access to all that Heaven can

afford ; and we must be placed into that law while in the flesh, because it goes to make up part of our being as a son of God, which part must be obtained from this nature of existence ; and when you are ushered into the future life without having that part with you, you will be undone indeed, having left part of yourself behind on earth, having placed your affections on perishable things of time instead of eternal things. So, then, that possible law which existed within you in this life, perished with the perishable things of time. We are continually passing through laws of nature spiritually when we are passing through this life of regeneration. Is there any break in nature from the fall, throughout the salvation of man, naturally as well as spiritually.

Through the flesh sin came into the world ; through the flesh sin is again taken out of the world. God has always revealed himself to the world through the medium of the flesh ; in the flesh man lost Him, in the flesh he must again find Him, or lose him eternally. Nature's laws, or God's laws, are continually going their rounds, purifying a world, taking their time, not becoming

impatient,— as man would — doing their work correctly, which causes man to lose sight of its importance, not believing, because that which is to take place concerning this world, of which we have testimony in the Scriptures, appears to be never coming ; but man, it will come ; that nature's wheel will keep on turning and turning, but when it has accomplished its intended work, which is only known to the Father, it will, of a sudden, stop. It will then be. Oh, if that nature's wheel would only turn a little longer—but that wheel had been turning for ages before ; as patient as it was, so punctual on the other hand will it then be in executing its judgment.

A child can only know that which belongs to it to know, as a child, and what is revealed to it ; man stands in the same relation to God as a child does to its parent or instructor. Man can only know that which belongs to him to know, as man, and what God will reveal to him ; and he should accept the instructions of God in faith, depending on them to be right, for there are things for God to know only, such as the quality of the spiritual ingredients which are used to make a son of man a

son of God ; therefore a man should accept the instructions from God to be placed into those ingredients spiritually, even if he does not know their quality, or if he cannot analyze them through scientific processes. For whose sake was Abraham's faith tested ; for his, God or the world's sake ? Why, for the world's sake. And was that comprehended by Abraham at the time it occurred ? No, it was not. So, always have faith in God ; His ways are always right, even if it is beyond your comprehension and reasoning power. Who can measure the wisdom of God ! Oh, what economy in the workings and ways of God !—nothing being wasted in the spiritual as well as in the material world ; all that occurred in the old dispensation being an assistance to man to strengthen their faith who exist in the new dispensation, and when they received their punishments and rewards in the old, it was justifiable for them to receive them, being in order with nature, they justifying it ; so the evil is continually assisting the good to come out from evil, but God does not cause evil so good may come therefrom ; but all the evil that ever existed or does exist in the world or man, emanates

entirely from man, being the fruits of self. Man is a depending being—so created and could not be otherwise for sake of government, but does not want to be depending. Hence confusion, warring against an order and nature he was created in. Abraham's faith was imputed to him for righteousness; so he had developed in him the law of holy love through faith, which holy love produces righteousness; so he lived and existed in the law—the same law that existed in the holy prophets, and which the Saviour manifested to man in the flesh. Each had their part to perform in this salvation—the Saviour could not be Abraham, nor could Abraham be the Saviour; nor could the holy prophets be Abraham. Oh, how perfect are God's laws! it having been possible at any time for man to receive salvation and eternal life if he had sufficient faith, and impossible if not having faith, because not desiring it. Any one that says they have faith in God, and have not earnestly repented, and obey His commandments, deceive themselves; they have faith as long as it does not conflict with their worldly interests, no matter how much it conflicts with the Saviour's interest or kingdom, or as

long as it does not conflict with their worldly pleasures, or as long as they can see through the mysterious ways of God ; but as soon as they cannot see to the bottom, their faith leaves them, forgetting that there is where faith requires to be exercised, which worketh towards perfection. If man saw and knew all things, faith would no more be required ; but how can a depending being know all things ! True faith is the only thing that changes the heart and nature, therefore without faith you cannot be saved. Faith causes you to take the first step towards salvation, which is repentance in the spirit of a child. Faith causes you to bring forth first fruits worthy to that repentance, and when having done that you receive the love of God in your heart, which causes you to bring forth more fruit—the fruit of love—which is the fulfilling of the law as soon as fully developed.

CHAPTER XLII.

TRUTHS AND MYSTERIES OF ZION.

There is a justification by self, and a justification by the law. A justification by self is in this nature: A man justifying himself as being good enough without the Saviour by complying with the moral law, or justifying himself on the merits of others, being naturally better than they, or a justification such as the Pharasee made, thanking God that he was so much better than the poor publican; which all is of a justification by self. And the justification by the law is in this nature: A man being convicted before God, through the Scriptures, feeling that conviction within his conscience; so then he is convicted in spite of himself, by his conscience, the law. If he then, in that convicted manner, repents and earnestly seeks salvation, eventually grace or holy love, consumes

that convicting conscience. So, then, that same conscience or law that once condemned him in spite of himself, justifies him in spite of himself. So then he is justified by the law, his conscience, and not by himself, which is a justification such that is genuine, and will stand the test of judgment. Then he is in the Saviour's hands, where no man can pluck him out, given to him by God the Father, through His laws in nature; then he is perfect, even as God is perfect; that is, he is perfect as a son of God, as God is perfect as God. The Saviour also says that no one is good but God, which signifies that nothing is to be worshipped but God; that He was to be worshipped so far as He represented God, but not as He represented man. We cannot worship God in spirit and in truth but through him, which is by possessing of His spirit or nature through the grace of God by that faith which worketh by love. Man, you are composed of laws, but that law of holy love which the Saviour manifested to man, no man can inherit or possess naturally, no matter how good he is; he must go through a process of nature to become into possession of that law, or to become a son of

God. Then do at once as God commands, so that you can go through this process of nature ; or do you prefer to lie dormant, spiritually, until death, and then reap the fruit thereof ; everlastingly undone.

CHAPTER XLIII.

TRUTHS AND MYSTERIES OF ZION.

Oh, Lord, I love to meditate day and night in Thy perfect laws ! Man may wish to be saved, and enter into thy eternal rest ; but he is not willing unless he earnestly repents ; repentance and faith is necessary ; none are too good to repent ; we are all born in sin, after the will of the flesh, and if to be an heir to Heaven we must again be born of the spirit. The world can see proofs verifying the truthfulness of the Christian religion ; but one proof it cannot possess, which belongs only

to a Christian in spirit and in truth ; they can tell the world of its glory, but they cannot give it away, because it does not belong to them to give ; the worldly cannot have or receive it unless they kneel under the spiritual cross of Jesus. What is this glory ? Why it is the law ; you can see it and hear it in words, but you cannot be saved by it unless you taste of it by feeling it within your heart and nature—tasting of its glory—having received of the Saviour's spirit. I now see my former spiritual defects by what this law has corrected within me. This holy love is higher than all earthly ties—even family ties. Our Lord and Saviour also says, "He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me." And also says, "For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." I now understand that within my nature ; but when the family possesses that love of Jesus, it will also increase the love in the family.

CHAPTER XLIV.

TRUTHS AND MYSTERIES OF ZION.

When man was created he was surrounded with certain enjoyments, but those enjoyments had their possible evil, and to keep man from that possible evil he had received the commandment of God; but man disobeyed and fell into that possible evil, and that possible evil had to be, or else he could not have had the possible enjoyment which he fell from; but when we become a son of God we have quickened and developed within us the law of holy love, which will cause us to will and to do, and make it beyond a possibility to again fall or disobey in that image, even when surrounded with Heaven's glory. So, then, after the fall took place man was surrounded with

good and evil, freely indulging in both, because his will was left free to act, as in the first place. God controls the will, to fulfill a certain purpose ; but never controls in spiritual matters for to cause you to obey or seek salvation ; that is left entirely to yourself ; and how could it be otherwise, when you are a free-will, responsible moral agent.

To illustrate this good and evil, we will take civilized government for an example : Look at the amount of good it has accomplished ; but that same government has its possible evil, which is the evil it brings with it ; such as the vices among its people, and the corruptions in government ; but if we all fully obeyed the commandments of God, as they exist in Christ Jesus, we would only reap the benefit of its virtue, and not have to partake of its evil. And so it is also with the nature of our existence ; we have a mind, the power of reason, different passions ; those are all possible of producing great good, pleasure, happiness and joy to the being possessing them, even in this life, far beyond what man, in his natural condition, can comprehend, and they are also possible of producing great evil, sorrow, misery and discontentedness, and if man

had not this mind, reason and passions, he could not have the enjoyment of their great possible virtue and happiness which they can produce to man. So, then, to be in possession of this possibility, also makes it possible for this sorrow and evil to come, but then, if we obey God's commandments as they exist in Christ Jesus, we are conquerors over all this possible evil, and will reap the benefit of all those virtues and bliss that the manner or nature of our existence is possible of, not only in this life, but throughout all eternity, which is bliss indescribable. Oh, I thank God for this victory through His son Christ Jesus. Oh, man! get into this grace of God and you will have more than won a kingdom. Oh, be placed into that obedient law of God, through regeneration, so that you can serve God in love, or in spirit and in truth.

Before we have conquered this world, or flesh, entirely, we must be in a nature that all the temptations that this world is possible of, or heir to, would not make us yield, no matter how we are surrounded with them or how accidental they might drop across our path; that is the complete victory which must be won before you deserve heaven—which is

to be a living branch in Christ Jesus. How can you expect to be admitted into Heaven's glory when you have not conquered through Christ Jesus, by possessing of His spirit or nature the whole possible evil of this world, and the whole possible evil existing in the manner or nature of your existence.

CHAPTER XLV.

TRUTHS AND MYSTERIES OF ZION.

Our free will and individual mind makes our distinct personality or individuality as a being ; so, then, with our free will and intellect we are in the image of God, but a depending being at God's disposal through laws. The human race, at present in that image, are, through their own nature, in rebellion or in enmity to God ; so, then, the human race, in their natural condition, are standing

between God and nature, or spiritual laws of nature; because our nature must be renovated of its carnal nature to be again freed of that rebellion or enmity to God, in that image; as long as we use our will entirely to gratify self, or on perishable things of time, this cannot be brought about, because we prevent those renovating methods and laws from having their freedom, preventing them from doing their work; therefore, the Saviour says, "If thine eye offend thee pluck it out; it is better for thee to enter into the Kingdom of God with one eye, than having two eyes to be cast into hell fire,"—meaning that anything that prevents this change from being brought about, for to sacrifice it so that it will not be a hindrance to our soul's salvation.

Man being naturally in enmity to God, in his nature or spiritual existence, so he must go about it in a natural manner to be freed from that enmity; and the only natural manner is for him to humble himself before his God, in the spirit of a child, pleading for mercy, and bring fruit to that repentance, and continually strive for a closer walk with God, through faith; he will then receive the love of God in his heart revealing to him a char-

acter which will astonish him for its beauty; he will then have the law written in his heart; he will then look at the world through that law; every passion and law in his moral and spiritual existence is then brought into captivity or subordination to the law of love, and gives him, within his nature, the greatest pleasure to have those laws and passions controlled by that law; then, when this is brought about, he is no more in enmity to God—His love in his heart has consumed all guilt.

Is that, then, not a natural transaction—a transformation? Is that not truth? Is that not being reborn of the spirit a compliance with the Saviour's commandment, "That ye must be born again to see the Kingdom of God; that which is born of the flesh is flesh, and that which is born of the spirit is spirit." Every one who has not been regenerated, their conscience condemns them, I care not who they are; and as long as that conscience condemns them so long are they in enmity to God, or are of the flesh. When a man is no longer in enmity to God, his conscience justifies him; he could then die any moment and meet his God in love. If God's loving spirit is present in my heart, telling me that

He loves me, I must believe it, for God is truth ; so this is the natural and only way of obtaining this great truth, reality and salvation unto eternal life.

My fellow-man, if this was written through imagination, or my individual opinion, you might receive it as such ; but it is written in reality, in laws of my own experience and what has been given to me to know through the spirit of truth. Oh, whoever has not sufficient faith to humble themselves in the manner as herein said, will never receive God's true love and mercy, but his wrath. If I went about it in my own way for to obtain salvation, no matter what efforts and sacrifices I would make, it would profit me nothing, because the philosophical principle concerned in salvation would still be unsatisfied according to God's law, which principle must be satisfied ; or I would then yet be where Adam's disobedience placed me—in enmity to God by nature, or in my very spiritual existence, being yet of the flesh. Some men are born naturally good ; but still they are of the flesh, where Adam's disobedience placed them. A complete change must take place within our nature, or

our spiritual and moral existence. All those forms I pass through, or those sacrifices I make in my own way, or those endeavors I make in my own strength to satisfy the law, will not change my nature, because it requires the quickening of the spirit of God to bring that about, which spirit is not received unless we humble ourselves before God in a child-like manner, repenting and believing on Him ; then, when we have done that, we have gone through a transaction concerning our nature—the same as Adam's disobedience was a transaction concerning his and our nature. So, then, when that transaction has taken place, concerning our nature, we will be corrected in nature, through the spirit of God—brought out of this enmity to God, through nature, in peace with God, through nature.

CHAPTER XLVI.

TRUTHS AND MYSTERIES OF ZION.

Since I have passed through this life of regeneration I have been asked by men, in their natural condition, if this or that indulgence was a sin ; and they would be certain to select an indulgence that had the least appearance of sin about it, to a worldly-minded person. If I had undertaken to tell those men that it was a sin it would have had about the same effect on them that it would have on a child if I undertook to teach it the higher branches of learning before it had learned its letters. They would laugh at me and could not see where sin come in, because the evil spirit has full control over them, using similar cunning persuasions which he used in the garden of Eden when he caused the fall of Eve. Did he not tell Eve, “ If you eat of that forbidden fruit you shall

not surely die." Has he not proved himself a deceiver and a liar? The moment that Eve tasted of the forbidden fruit that moment she began to die; and did she not pass away from this world by death. When our first parents disobeyed God, He did not withdraw from them, but they withdrew from God, which caused them, through nature, to be spiritually dead to God; and is it not natural that Satan would persuade man out of everything that is aimed at him and his kingdom. Every soul that is won to righteousness and holiness is a blow at, and weakens his kingdom, So, then, Satan, through nature, having control over a man, in his natural condition, if he asked me if this or that indulgence was a sin, I would tell him of God's commandments—to obey them as they appear to him on the surface; and if he obeys them and earnestly seeks for the way, as he advances towards holiness God will teach him, through the Holy Spirit, what has even the remotest tendency towards evil; this is a duty the Holy Spirit only can and does well perform. God casts no one off that earnestly seeks Him; that is what he wants us to do; therefore, we received the

commandments, and every one will have administered to them according to their necessities. Evil will then be discontinued, because we are then laying the foundation of an immortal house, and material that decays and passes away cannot be used. It requires pure immortal material, which we then fully know how to select and place in that foundation.

The reason that it is a sin to indulge in some amusements, that are apparently innocent to the worldly, is because they divert the mind and affections from eternal things—when the mind and affections ought to be placed on things eternal, so as to have the soul released from sin, or this carnal nature, through regeneration; then, after that is accomplished, everything in the line of innocent amusement would be done to the honor of God; pure love would then be continually flowing from your heart to God, glorifying Him in your amusement instead of having your affections alone on the earthly things, and possibly falling into its surrounding temptations. Oh! how lovely that love is! Oh! what a beautiful character it does develop! When arrived at this point you could even then

indulge in some of those amusements that are apparently innocent to the worldly-minded, without doing you harm ; because anything attracting your affections, instead of the love flowing alone to it, it would also flow to God ; but when you are a true Christian you deny yourself of this for the sake of the generations to follow and the unconverted, so that you will not give your moral support to an amusement that leads their minds and affections away from eternal things, so as not to prevent their hearts from being changed, so that they might love as you loved ; and this is not a feeling of restraint on your part, but it gives your soul pleasure to do so, because you have that grace of God in your heart ; and where is there anything on earth to equal it ?

These are the reasons that such amusements are a sin. It is not the amusement itself that is the sin, but the effects it produces, in the manner as described, and the possible evil and temptations they contain, to the worldly ; and *all* sin that give their moral support to it. So, then, herein is the mystery of the Kingdom of Heaven ; when having arrived at a point that love flows to the throne of

God in everything you do, you are then fit for another world, where all is love and everything is done through love—which causes evil to be unknown there, and joy and bliss for you indescribable — having access to things that carnal nature could not be trusted with, because love, or the spirit of God is in you, controlling you ; which spirit you cannot receive unless you are willing to receive it by giving your heart to God.

CHAPTER XLVII.

TRUTHS AND MYSTERIES OF ZION.

Unless a man humbles himself God will not exalt him into Heaven's glory. Why, that is the principal feature concerned in our salvation ; we are standing between God and nature ; or, does not the human race, through nature, stand at variance

with their maker, and has he not promised peace and great rewards on certain conditions? Is it not, then, our duty to repent? Yes, we have simply to humble ourselves, not before man, but before our great Creator, the controller of this mighty universe; but that self-reliant spirit in man often makes him too proud to do it. The Saviour was altogether too humble and lowly. As the Saviour humbled Himself in this world is to be exalted in the world to come; and to be too proud to do so is to be debased in the world to come; to be as the Saviour is spiritual unity in the world to come; to be too proud to be so is spiritual confusion in the world to come. God has extended to man very good conditions of peace: we have only to repent, and humble ourselves; then it does not stop there, for the promise is to exalt us into Heaven's glory and forever be a son of His. Oh! who will reject such easy terms of peace for so great a reward.

Man, it is the very thoughts of your heart that must be reached in this salvation and made to suit the other world; yes, the pruning-knife or Holy Spirit must go right down into the very depths of your soul and cut out that which is offensive to the

other world. No matter how good you are, naturally, or what sacrifices you make in your own way, will do no good whatever towards your salvation. You are then yet where Adam's disobedience placed you—spiritually in the flesh. There is too much self-judgment used in endeavoring to obtain this salvation—man not being willing to follow the Saviour's instructions. Man acts too much as though God was under obligations to him. All God requests of us is for our good and happiness. He can well do without us. This thoughtless, self-loving and relying spirit is the very worst kind of enmity to God, even if you are ever so good in your morals; every one must have faith enough to humble themselves sufficiently to go right down to the foot of the hill and start for Heaven at the common starting place, as commanded by God; then He will assist you to reach the top of the hill; then every passion or law existing within you is brought into captivity to the law of love. So, then, if a severe accidental temptation drops across your path, love is present to say no, and you are not sorry because it is, but you are rather happy; it is only then when you rightly enjoy all the laws

existing within your spiritual existence, because those laws are no more restrained by natural restraints existing more or less in every person, and in society, which restraints often yield and does not give the happiness and pleasure to be restrained by them as it does by the law of love. It is, then, when all those other restraints are thrown off, letting you have full freedom, because you have the law of love with you to control you.

Man, in his fall, spiritually placed himself into a condition unnatural to his creation, which causes the great spiritual unhappiness to exist ; so, then, when he is redeemed he is brought out of his present unnatural spiritual condition to his creation into a natural condition to his then manner of existence. Oh ! will that not then be joy and perfection—for God is a perfect God. Look how perfect He has made the mechanism of my body ; so perfect will I then be in my spiritual and moral existence. Oh ! will that not be lovely !

If a man has served the world all the days of his life, and then when cornered up by death, it is very easy for him to say, “Oh ! God, thy will be done !” So will the enemy in battle, when he is cornered

up, surrender, and say to his captive, "Thy will be done." We must surrender to God on his conditions, through love, before death stares us in the face; then our surrender is pure! How can it be pure when it is done because death stares us in the face? But then, again, some may say that the thief was pardoned on the cross when death stared him in the face. Yes, by faith we are saved; but where is the gauge in human hands that can measure faith. We must take into consideration all concerned in that case. We must look into and consider the nature of that faith. In a natural point of view did it not look hopeless for that thief to call upon the Lord, and say, "Lord, remember me when thou comest into thy kingdom," when that Lord was nailed on the cross along side of him, being naturally in the same condition as himself, as regards punishment. Did not that require a great faith to utter these words, "Lord remember me when thou comest into thy kingdom;" the same as it requires a greater faith, or a faith of a different nature to surrender your heart to God in health, surrounded by the world's pleasure and luxury; then the faith that will only say on the

death-bed, "Thy will be done," and is not a faith that will change the heart, but the other will. What sacrifices have you made to God when you surrender on your death-bed. You surrender because you cannot help it. Whoever can understand, let them understand. No, not one tittle of the law can fail.

Oh! thou God of everlasting truth and perfection, in the spiritual as well as the natural world, I stand amazed when those great truths stare me in the face—at God's perfect laws of truth in the spiritual as well as the natural world. Oh! man there is as much harmony, truth and perfection existing through laws, in the spiritual world, as is found in the natural world through the sciences. Yes, there is a Heaven where as much perfection exists in its moral division as exists in the natural world; and love, or the moral image of God, is that which produces this effect; and no mortal will ever receive this unless they repent before God, in the spirit of a child, and put all faith in God—the same as a child puts all faith in its parent; and after this is done God gives you grace that worketh faith by love. Oh! how lovely is that grace.

Now, if this is the only method that will change you from a son of man to a son of God, how can you expect to become a son in any other way? Any other way would not be entering in at the door. If you wish to produce a certain substance you will use a certain process; and so is there, also, a certain process used to give a son of man the nature of the son of God, which is as described.

CHAPTER XLVIII.

TRUTHS AND MYSTERIES OF ZION.

A great harm comes from trying to elevate God alone in the imagination, which causes some to lose sight of the essentials; but it is done for fear of compromising His omnipotent power. In the creation of man, God placed a certain responsibility on man by creating man in His image, as re-

gards mind, and leaving the will free to act, which left the matter of obedience or disobedience entirely in the power of man. Some obey, in that image, and enter into everlasting glory ; others disobey, in that image, and enter into everlasting ruin. Those that enter into everlasting glory, enter therein because they willed to ask God to assist them to enter therein ; and those that enter into everlasting ruin enter because they willed it.

When God's omnipotent power is considered concerning man, it is too often considered in a nature comparing man with the rest of creation, as though man was nothing but a machine,—not taking into consideration that we are different from all the rest of creation on account of our image to God—we having no bit in our mouth—but our bit is the Word of God, and how often is it despised ! A man that is continually warring against the physical laws of nature, existing within him will eventually have a shattered constitution. Who is then to blame, God or the man ? Why, the man. But we might as well say it compromises God's omnipotent power because He did not prevent that as to say it compromises God's omnipotent power

if a soul goes to destruction. It is a violation of law, in either case, by a free-will, responsible, moral agent ; so, then, when a soul does go to destruction it does not compromise God's omnipotent power ; nor does a soul go to destruction because it was so ordained, but because it willed it by disobedience to the law—as were the ancient cities destroyed, not because it was so ordained, but because of the peoples' disobedience and wickedness.

The Israelites were the chosen people of God—chosen for a certain purpose ; and no other nation received any of their blessings or punishments ; and all that have not the advantage of the gospel of Jesus Christ will neither receive in future life of its blessings nor of its punishment. God will judge every one with equity, with the law existing within them, and dispose of them accordingly.

Man cannot render justifiable judgment concerning God's omnipotent power in the case of man, in all its details, unless he knew every detail of God's dispensation concerning man, or unless acquainted with the law that all have stood under, according to each covenant, and according as nature has placed man in, and of their disposal according

to that law. If anything went wrong in the natural world against the will of God, then it would compromise His omnipotent power.

God has established certain laws to redeem man under, or to make man a son of God, and has allotted to man a certain portion to do under those laws; if he then neglects to do that portion which has been allotted to him to do, and God does not do it for him, because His laws do not permit—does not compromise his omnipotent power even if the man's soul is lost; because that man has not fulfilled that which was allotted to him to do, upon which would depend in future life his government, and which he should also have fulfilled to keep intact his personality or individuality throughout the regeneration, so as to bring him into the being of a son of God; or so that he would still retain his image to God.

A man in his natural condition is a son of man born after the will of the flesh, and in his new birth he is a son of God born of the spirit; but while that new birth is taking place, through a course of nature, that free-will principle must be kept intact—left free to act, or be philosophically

satisfied ; so that it will give the being pleasure to comply with those changes all through, until he is changed spiriturllly from the being of a son of man to the being of a son of God—which is all the while done by leaving the will free to act. Even holy love leaves the will free to act ; but holy love is more precious than anything we know of, and therefore the controlling law which controls and governs a son of God, which law goes to make up part of the being of a son of God.

Then here is where we can plainly see God's omnipotent power, which is this : By a rebellious act of man against God, man became an inferior to his first creation ; but by man becoming an inferior to his first creation, through an action of his he also, by the power of God, becomes out of that inferior, a superior to his first creation, and which also plainly reveals the fact that our government, or God's governing power, exists within the very nature of our existence or creation ; and whenever God's command or law is violated the being is thrown into a helpless condition. Oh ! how powerful is God ! Every being in the spiritual world of this great universe subservient to His will in the

very nature of his existence. Oh ! who will rebel against such a God, and undertake to teach Him wisdom by saying God would not be just if He done so and so, and God could not be the pure and loving being if he done so and so ! Has it not often been known to condemn a man for doing a certain act, and after receiving fuller details concerning his reasons for the course pursued, justified and highly praised for his action. So the same will occur when man opens his eyes on the other side of the grave, having then naturally fuller details concerning God's ways with man. How can man ever think to set up his limited reason and power of comprehension against God's unlimited powers. I see God's power in everything, even in the very mechanism displayed in my body ; in the construction of my eye ; in the variations of the countenances and faces of man ; in the variations in the human voice, so that we can know each other by the voice ; and in the great capabilities of the human mind. When I look over the face of the earth and see what it has accomplished, God is worthy my faith, because He is a powerful God, and I know that whoever gives Him his faith

it will not be misplaced, for He can accomplish what He says.

We sometimes hear men speaking about the heathen : If God done so and so with the heathen, or if He done so and so with another class, there would be no justice in it ; saying it is unreasonable—just as though they could see away into the future up to the throne of God, and render a justifiable judgment. They do not know, nor can they know, in their condition, what law those heathen stand under. They are endeavoring to render judgments on matters which are naturally out of their reach. There is seen the possible evil connected with the possible good ; that same mind and reason God gave to man being used against Him, which should be used instead by man to work out his salvation. How can man know all details concerning God's dispensations on the other side of the grave, and render judgments, unless God will reveal it to him ? And God will not reveal it to him as long as he argues the point with God ; and if he argues the point here he would also want to argue the point in the future life, and no doubt would endeavor to dethrone

God if it were possible for him to do so. All we have to do is to look to the law we stand under and act accordingly—every one will be disposed of according to the law they stand under. To understand the Kingdom of Heaven unto salvation, requires the combination of the mind, heart, and the light of the Holy Spirit; and when it requires those three combined to work together, how can a man, in his natural condition, render justifiable judgments on the dispensations of God concerning man's salvation, when he can only employ his individual mind within his own strength in the examination of those dispensations, lacking the two most important helpers—the assistance of the heart and the Holy Spirit. And for to receive the assistance of those three lights combined in this work, requires a humiliation before God; repenting in the spirit of a child, and earnestly seeking for the way.

As I said before, by a rebellious act of man against God, he became an inferior to his first creation; but by man becoming an inferior to his first creation by an action of his own, he also becomes, out of that inferior, by the power of God,

a superior to his first creation So in this case God is omnipotent as regards the ransomed souls ; so man cannot pass judgment any further concerning God's omnipotent powers with man, because man has not, in his present state, the full details of God's dispensations concerning man. That is, man has not the full details of man's disposal according to the law each stands under. So man cannot render judgment where God is omnipotent and where he is not omnipotent in those cases ; therefore he must wait until he enters into a state of existence where he can comprehend more of God's powers and dispensations, before he can pass judgment on those points.

CHAPTER XLIX.

TRUTHS AND MYSTERIES OF ZION.

In the deluge there was a certain element in the natural world which destroyed man from off the face of the Earth, which element was water; but Noah was righteous, and through faith obeyed God's commandments—rose above that destroying element of nature in building the ark, which floated on top of that nature, or rose above it. Had he not built the ark, through lack of faith, that element of nature would have destroyed him and his family as it did all the rest of mankind. And water is, also, one of the chief elements in nature for the support of life; we could not do without it; in the manner we are at present constituted, to do without it would be death. Nevertheless, as important a part as it fulfills in our maintenance of life it was used to destroy man from off the face

of the Earth ; but, as I said before, Noah, the righteous, rose above it, through faith, in building the ark, according to the dimensions received from God.

There is an evil element within the nature of man—a carnal nature, which is enmity to God—which element of nature will destroy man, in spite of himself, unless he rises above it, through faith, building his spiritual ark, after the dimensions received from God in Christ Jesus. We must go about building that spiritual ark after the pattern received. God will furnish us with the proper material as he furnished it to Noah in building the natural ark. Death may be a long way off, but it is certain to come as did the flood. Oh ! have your ark ready, made after your received pattern, (Jesus,) so when the deluge (death) takes place within your nature you will be in that spiritual ark, and rise above that destroying carnal element in your nature. If you do not rise above that carnal nature your own nature will destroy you, as nature in the element of water destroyed man in the deluge. Oh ! depraved man ! how far had you receded into darkness, through disobedience ; but

into what marvellous light have you been led by the Word, and through Christ Jesus.

Salvation begins with a natural ark, built out of material nature, floating and rising above all the then destroying elements of earth, or in the natural world, and ends with a spiritual ark, composed of spiritual elements or nature, rising above all destroying elements in the spiritual world of our nature, or moral and spiritual existence. Are you in that ark or are you not? If not, delay no longer; for when Noah's ark was building the world was going on with its usual merry-making, but when the deluge came: "Had I only built an ark! Had I only built an ark!" So it will be when death comes: "Had I only lived a better life, built my ark and hopes in Christ Jesus, instead of perishable things of time!"

CHAPTER L.

TRUTHS AND MYSTERIES OF ZION.

Unless a man humbles himself God will not exalt him. These words contain much. If man does not indulge in any appearing wickedness, but relies on his own self and wisdom, rejecting the Saviour and His teachings, he is then possessed with a spirit which possesses the greatest enmity to God, no matter what he does or what kind of a life he leads. How could God exalt that man at death, when he has treated with contempt His plan of redemption, or how can the Creator exalt the creature when the creature has set up his wisdom against the wisdom of the Creator? Or how can man be more exalted when he is already in rebellion in the position where he has already been exalted above all the rest of creation? There is plainly seen the possible evil,

connected with the possible good; being possible for that same mind and wisdom which God gave to man, to be used by man against God, as well as to be useful to man for to work out his salvation. Oh! conquer all those possible evils through Christ Jesus, so that you can, through all eternity, reap the virtue of the possible good of these possibilities, which is bliss indescribable, such as has never entered into the heart of man. Then again, a man may be born naturally good, just, kind-hearted, and if not reborn it availeth him nothing toward entering into Heaven, because he has not the law within him to enter therein; that man may not be affected with temptation as long as he is not tempted with temptations outside of his circle of life; but let him be suddenly transferred into a new circle of life surrounded by new and greater temptations, he may yield, or it is possible for him to yield, as did some in the old dispensation, as did David, he being as just and good as man could naturally be, for he shows it in his history; but when he was suddenly elevated into a new circle of life with its temptations, he yielded to temptation, indulging in the possible evil which that

elevated position or circle of life possibly contained; but after he tasted of the greatest possible pleasure this world could naturally produce, and fell into its possible evil, he was then punished by afflictions, and through those afflictions he earnestly repented, brought forth fruit to his repentance by discontinuing that possible evil, which was possible to that highest possible enjoyment this world could produce to him, so he entered the merited or holy grace of God, and through His grace became pure in heart or soul, conqueror over the flesh and this world, over all its possible evil. So, then, David in spirit tasted and discontinued the possible evil, which was possible with the highest possible pleasure this world could produce to him. So, then, David's Psalms are ever a monument to his righteousness and purity of heart, which state he entered into after his afflictions and repentance. And the test of Abraham's faith is a monument to him for his righteousness. And if a man now humbles himself, and carries the spiritual cross of Jesus, He will then dwell with him; he will then have gained the same victory that David gained through all those afflictions; be conqueror over

all the temptations which all circles or channels of this life possibly contain, or which this world is possible of. You must attain to that position before you can see God. Then that is what you can call the complete victory over Satan and the flesh. Oh! by the grace of God work to obtain this victory. When you have of Jesus' spirit with you in your nature, how can you yield, when he did not yield! When man is elevated to a responsible office, he must give security for the faithful performance of his duty. God has endowed us with His image in point of mind, and leaving our will free to act, and if we are to be exalted into Heaven's glory, He wants security against all the possible evil that mind and the nature of our existence is possible of creating against Him, ourselves and the glories of Heaven; and this security must be established through a process of nature, because nature is just what it is and nothing else. So, then, be minded and natured as the received pattern Christ Jesus. Oh! think of that holy, lovely and humble spirit He possessed! These are the conditions God has displayed to man through nature, upon which he can be admitted into His

favor and presence ; but for us to obtain this in our nature, so that our nature will comply to this, requires exertion on our part, but we can obtain this victory if we go about it as God has commanded—in a child-like spirit ; God will then create or develop that nature within us. The Saviour has been the redeemer for man since his fall ; that is the law, nature or spirit which existed in Christ Jesus, or which He manifested to man, was the law or spirit that redeemed man and united him to God ever since the fall ; so whoever possessed of the spirit of the Saviour, was redeemed. So, then, that same spirit was manifested to man as such in the Saviour manifested to man naturally in the flesh. So, then, as good as David was when he was elevated to the throne of Israel, he did not yet possess the spirit of the Saviour, or was not yet redeemed by it ; whereas, if he had he would not have yielded. But after his afflictions and his repentance, and his bringing proper fruit to his repentance, he received the spirit of the Redeemer, or Saviour, because he surrendered his whole heart to God in the sacrifices he made, and thereby

became pure in heart or soul, which purity is seen in the effects of his Psalms.

Indeed, the way to Heaven is narrow. When David humbles himself so in the Psalms, what is it but the love of the Saviour received into his heart, wrought through the full surrender of his heart to God, which is a love such as all redeemed receive, and only makes this earth to them an abiding place. So, then, by the Saviour appearing in the flesh and becoming the foundation of our faith and church, he became naturally as well as spiritually our redeemer. I said that God had endowed us with His image in point of mind, and leaving our will free to act, and He will also endow us with His moral image through redemption, if we only obey and come unto Him as commanded, as it behooves a free-will, responsible, moral agent to do, for without the performance of that part on the part of the free-will, responsible, moral agent who is in rebellion through nature, this change cannot be brought about, or he cannot receive God's moral image because it is contrary to all philosophy to receive it, because God's moral image is love, and His love we cannot receive in our spirit until we

have committed an action towards God in our rebellious state which calls for love on the part of God. And I also said that David was not yet redeemed by the spirit of the Saviour when he entered the throne of Israel; but then God said he was a man after His own heart—yes, but he did not at that time say he was pure in heart, but he became pure afterwards. The Psalms were produced through David, he then fully doing God's will in his very heart. And does not David's case also show very clearly that man must be born again, or be redeemed by the spirit of the Saviour, before he can be elevated into Heaven's glory, because man in his natural condition could not bear that elevation; it would create evil consequences the same as there were evil consequences produced in David's elevation—a pollution of the natural body, as the other would be a pollution of the spiritual or celestial body, only in a different nature, and corruption cannot be immortal, or corruption cannot inherit incorruption. David was a man that was as good as man could be in the condition sin placed man in, and was the man above all men, or the only man God wanted at that time

to be king over the Israelites, for certain reasons known to himself and known to those that can receive it. David had his failing in one respect, where another one has it in another nature. So man, in his natural condition, is in a state of spiritual confusion, no matter who he is; he is unfit for Heaven's harmony, glory and incorruptibility, until he is reborn or redeemed by the spirit of the Saviour. Oh, man! in this world of confusion, where is the gauge in human hands that can measure the nature in man and pronounce it fit for to be ushered into the presence of a holy God and the glories of Heaven, unless God will place it into his hands? And every one will have that gauge placed into their nature if they will only come to God in the true spirit.

The willing sacrifice of Abraham of his only son, which he was willing to make at the command of God, reveals the fact very clearly that holiness was the first or most precious object in the sight of Abraham, and earthly things secondary affairs; which is also the case with a person that is reborn. When God has placed nature within our reach, so that we might believe, let us then believe

and be saved. Why should we not believe when God and nature says it is so? God could well in truth say to Abraham, in thy seed shall all the nations of the earth be blessed, spiritually as well as naturally. You can see what God commanded Abraham to do penetrated to the heart; but nevertheless it was God's commandment, and he was willing to make the sacrifice. Was not, then, Abraham a good representative of holiness to place down before the world a foundation of truth, or a sound foundation for the then primitive church, being of the same nature spiritually as is the nature of the foundation of the church to-day. Our Lord and Saviour Jesus Christ that is being a foundation of spiritual truth, proven through nature to be so, but the Son of God gave his life as a ransom to purify the church and for to redeem the world, and so that the world might be judged with equity under that redemption, by being convinced of sin, righteousness, and of judgment, the church could then again become corrupt; but then the power existed within her to again purify herself, because the power of hell was broken when the Saviour sacrificed himself; the Holy Spirit

was poured out on the earth, the power of darkness might show its power in all its strength and check that Holy Spirit, but it can never quench it. Oh! thank God for His grace, that it never can. Now, has God displayed all this holiness for a mere show, which He has displayed in Abraham, the prophets, the Saviour and apostles? No, but for the sake of our souls' salvation. We speak of the Saviour's nice parable of the prodigal son; but what good does it do our souls to speak about it? We must go spiritually to God, in the nature as the prodigal son went to his father, before it will do our souls any good; our souls will then be fed on the true manna of Heaven, as that son's soul was fed on the love of a father.

Sometimes when sinners repent their heart is secretly clinging to something earthly; they have not entirely given their heart to God to be spiritually purified; the world has yet a control there, and two masters cannot be served. Give your heart wholly to God, so it can be purified.

CHAPTER LI.

TRUTHS AND MYSTERIES OF ZION.

When David entered on the throne of Israel he was not yet redeemed by the spirit of the Saviour, or the law existing in the Saviour, outside of which law no man will ever see God ; and that should be a great lesson to all mankind. How impossible it is for man to enter into the Kingdom of Heaven without being reborn of the spirit — showing plainly, that no matter how good a person is naturally ; or how much they endeavor, through their own strength, to serve God ; or how good-natured they are ; or how strong their assenting faith may be ; or even though they have the faith that David had to go out and meet Goliath—*it all profiteth nothing towards entering into Heaven !* That faith of David's was sincere in its nature, and God respected it, and David was successful in

his attempt,—the same as a penitent sinner's faith would be respected and answered to-day, if he pleaded forgiveness through repentance ; and would cause the penitent sinner to receive his expectations, or what his nature of faith calls for, which is eternal life in Heaven ; the same as all faith has ever been respected by God, within its nature, causing the adherent to receive his expectations ; hence, joy to the adherent when his expectations were realized. There can be seen the continual spiritual harmony in the spiritual world ; so, then, any one that does not repent before his God, in a child-like spirit, and then put his whole faith and trust in God, seeking for a home in Heaven, will never receive it, because he has not the faith to receive it, on account of that being the only nature of faith that will produce it for him ; so, then, that *faith is the cause and eternal life the effect of that cause* ; the same as the seed of the flower is the cause and the flower the effect of that cause, backed up by the soil of the earth or the power of God. So place yourself, by faith, into the hands of God, as you place the seed into the soil of the earth. When you place the seed of the flower

into the soil of the earth your expectations are realized in the production of the flower ; and when you place yourself, by faith, as a seed into the heavenly soil or the power of God, your expectations will be realized, in it producing for you eternal life in Heaven. And, oh ! what a lovely realization that will be when developed. When we are ushered into the presence of anything beautiful, here on earth, we realize its beauty by the sight of the eye ; but when we are ushered into the glories of heaven, we realize its beauty in the very nature of our soul. Yes, in our soul we feel its loveliness and glory, because the Kingdom of Heaven is within us, as well as we being in it, and as well as we being part of it ; because we have, by faith and the power of God, grown into it ; and its glories are realized in the feeling or nature of the soul as well as to its sight ; hence, its indescribable joy and glory. Oh ! you souls that are dead to holiness here on earth, how can you expect to be alive to it when you have left your body or habitation of clay. Oh ! as cold as you were to holiness here so cold will you then be there. You must grow into the Kingdom of

Heaven as the plant grows up out of the soul of the earth; it must be accomplished through a natural transaction.

If there are two men together, and one is ill-tempered and disagreeable, and the other is good-natured and agreeable, you cannot force the ill-tempered and disagreeable man to be as the good-natured and agreeable man, because nature is nature such as it is; and a man in his natural condition, no matter who he is, is as dead to the nature that must exist in a son of God, as that ill-tempered and disagreeable man is to the nature of that good-natured and agreeable man; therefore, every man that wishes to become an heir to Heaven must grow into its heirship by inheritance, through nature; or must grow, through nature, into the nature of a son of God, by the grace and power of God, and man doing the portion that God has allotted to him to do, to accomplish the transaction; which portion, man as a free-will, responsible, moral agent must perform to complete that transaction, through nature.

Those things which David did before he entered on the throne of Israel, did not penetrate to the

heart as it did in the case of Abraham when he was commanded to sacrifice his son ; so David was naturally as righteous as man could be in the condition that sin placed man in, but was not yet redeemed by the spirit of the Saviour—was yet where Adam's disobedience placed him ; so, then, when David was elevated to the throne of Israel, surrounded with the greatest possible pleasure this world could produce to his soul, he fell into its possible evil, and afflictions were placed upon him for his actions; through his afflictions he repented, by bringing to God, as a sacrifice, the possible evil, which the highest possible enjoyment of this world, which he enjoyed, was possible of—which evil he had fallen into ; so his heart was then fully surrendered to God, and he was then redeemed by the spirit of the Saviour ; and his Psalms are, as I said before, ever a monument to his then purity of heart ; so you can see the uselessness of trying to seek God, without seeking him through the Saviour, kneeling spiritually at the foot of His cross, repenting and carrying that cross as commanded. So, then, if you have received the Saviour spiritually, by regeneration, having His

love within your heart, you have conquered every possible evil which is possible to every possible pleasure this world can produce; or you have conquered every possible evil that every circle of life in this world is possible of; or you have conquered every possible evil that the nature of your existence is possible of.

Then no matter in what circle of life you are placed in, with its surrounding temptations—whether in the hut, in the mansion, or the most tempting position this world can place you in, or any accidental temptation that would cross your path during life, having the victory over all; or, then, you have through Christ Jesus, by God's living grace, the victory over all possible evil that the manner or nature of your existence is possible of, and then through all eternity enjoy the possible bliss of that nature of existence, by having risen above its possible evil; and that is why we will be exalted above the angels, being in the image of God, and risen above all possibility of evil or rebellion against God in that image, being then in possession of a mind next to God, in power of comprehension, and also in our moral excellence.

Oh! what liberty will we then possess in roaming around and enjoying the wisdom and glory of God our Father; how can the soul expect to put on incorruption when it has not conquered the corruptible body wherein it at present exists; if the soul defiles the lesser would it not also defile the greater; or how can the soul expect to put on the pure celestial body, when it has not conquered the earthly corruptible body. Whatever soul can by the grace of God conquer, or rise above this earthly body, will receive a celestial body. Oh, man! rise above that possibility of evil or rebellion, and above this earthly corruptible body, through that faith which worketh by love, by kneeling at the foot of the cross of Jesus, and carrying it through life. The Holy Spirit will then administer to you according to your necessities; so you see the whole salvation of man centers in the Saviour. God gave us a natural pattern in Christ Jesus—what we must be to become a son of God; and we cannot, in our strength, work up to that pattern; so, then, if we repent in the spirit of a child, and carry His cross, we will be quickened into a spirit such as He possessed, and then possess what we could

not naturally possess ; then we will possess that which David received and possessed through all of his afflictions. Oh ! how thankful we should be that salvation is placed so close to our doors. All we have to do, no matter in what circle of life we move, is to repent and bear the cross, and we are saved. How many have already been saved through the pure and innocent blood which was shed upon the cross for a lost and sinful world. Oh ! what will become of those that neglect to take advantage of so great a salvation ! Oh ! despise it not !

Not long since, a scientist said he did not know where matter ceases and mind begins. Thank God, we know where enmity against God ceases and peace begins—which is in Christ Jesus, when we are a living branch in Him, producing the fruit of Holy love from our heart.

I know it is impossible for man in his natural condition, or for carnal nature to love with holy love, because what is carnal is carnal, and what is holy is holy ; or, what is flesh is flesh, and what is spirit is spirit ; that is nature, and against nature man cannot strive. The Saviour loved with holy love,

and He is the way—that is His love is the way ; and His love we cannot come in possession of unless we are a living branch in Him, being transformed in the heart, possessing of His loving nature or spirit ; and when in possession of this, within our nature, causes us, when dying, to die in the nature of the Saviour, and will then be glorified with Him in that nature. A person in his natural condition is dead to all this nature ; so, then, he is dead to holiness, and if he is dead to holiness in this world he will also be dead to holiness in the future world, and therefore dies without hope.

CHAPTER LII.

TRUTHS AND MYSTERIES OF ZION.

Every one will be judged with equity, with the law existing within them. Every one that died in the law existing in Abraham before the new dispensation, are judged by that law, which awards them eternal life in Heaven; and all those who died outside of that law before the new dispensation, are judged by the law existing within them, which law is, that which they were spiritually placed into, in the Garden of Eden, and will therefore receive the reward or penalty, whatever that law or action of disobedience placed on them spiritually, which is only necessary for God to know and those who can receive it, unless He will reveal it to the world. I could tell you definitely, but I must not; for many things have I received, spiritually, that the world cannot receive; but I

can tell you that the unrighteous before the new dispensation are not under the same law, nor did they stand in the same relation with their Maker as the unrighteous and guilty do in the new dispensation ; but they could not enter into Heaven because they have not the law within them ; they are undone as well as the unrighteous and guilty in the new dispensation, but not undone in the same nature as regards accountability and their disposal. All those that have died since the new dispensation will be judged with the law existing within them. All those that have seen the judgment existing in Christ Jesus, to know it within their conscience, will be judged by the law existing within them. Those that can stand the test of Jesus, having received of His spirit, will be judged by the law existing within them, which awards them eternal life in Heaven ; and those that cannot stand the test of Jesus, not having received of His spirit, will be judged by the law within them, which awards them the resurrection of damnation. So, then, all accountable souls that lived in the generation that the judgment existing in Christ Jesus commenced, knowing of that judgment within

their conscience, and were not regenerated, then their conscience condemned them, would then pass unto the resurrection of damnation; and if regenerated, their conscience justified them, would then pass unto the resurrection of eternal life in Heaven. And all those that died in that generation, not having seen, to know within their conscience of that judgment existing in Christ Jesus, were yet under the law and penalty which was placed on man spiritually through the law or that action of disobedience in the Garden of Eden. And so it has been throughout every generation since the crucifixion of the Saviour, and will be so throughout every generation until the end of time. Now, all that are under that law of condemnation, endeavor to get into the law of justification; so that you will be judged, not by the law of condemnation, but by the law of justification. Or free yourselves by the grace of God through our Lord and Saviour Jesus Christ, from that law of condemnation, through regeneration.

By certain laws man was brought into existence; by certain laws he dies; by certain laws he again lives in Christ Jesus. When he was

brought into existence he had no part to perform ; it was a natural creation ; but as man fell from that order through the disobedience of our first parents, to again live in Christ Jesus is to be transformed spiritually by a quickening spirit ; so we have a portion to perform as a free-will, responsible, moral agent, which is to assist to philosophically satisfy our free-will principle, which is for us to repent as commanded, and bring forth proper fruit to that repentance, so that we can receive the love or grace of God into the heart, which will cause us to will and to do ; which part if we neglect to perform we cannot be quickened, because we have not done our part to assist to philosophically satisfy our free-will principle, which free-will principle, to be philosophically satisfied through nature is the point within the nature of our spiritual existence upon which our government in future depends or hinges, or upon which God's governing power depends, and upon which the retaining of our image to God depends, and upon which spiritual unity depends, and upon which our future spiritual liberty and happiness depends, or in other words, to have the will philo-

sophically satisfied means that our will must satisfy the controlling power of God, and spiritual unity, and give us spiritual happiness and pleasure under the satisfaction of that spiritual unity and governing or controlling power. So then there will be unity all around through nature, and what nature or God's law has bound will remain bound, and this can only be accomplished through nature, by repentance, and then the quickening spirit of God shed abroad in the heart. So, then, if we repent we will be quickened into the spirit of the Saviour, and be controlled by nature's laws spiritually as regards our different laws of passions. So, then, to taste of the law itself by which we are governed, is bliss, which makes us obey beyond doubt, and if that free-will principle is not philosophically satisfied through nature by no-repentance and the quickening spirit of God, we cannot be controlled and governed in harmony by nature, and are therefore a substance of spiritual confusion. Therein exists the perfection of God's government, in the ransomed souls—they being in a law producing harmony, unity and spiritual happiness; and that is also the reason that it is easier for

heaven and earth to pass away than one tittle of the law to fail.

When God made a covenant with His Son—Christ Jesus—He made it with a being that complied, existed in and fully revealed the law in the flesh, or in His teachings, moral deeds and sacrifices, and there is no getting around that witness; you will not have the least ground for an excuse when you are condemned; you have seen the law fully revealed in the flesh. The law existed in Abraham and the holy prophets, but it was not fully revealed and manifested to man, in them, as it was in Christ Jesus; because Abraham fulfilled his part in this great salvation, and so did the holy prophets; and the Saviour performed his portion, which was the redemption of this world, and making it possible for the world to be judged with equity under that redemption. Man, consider! Can you say that you are not judged with equity when the Saviour will stand before you on that great day. Did you not see Him in the flesh, (if not face to face,) in His teachings and moral deeds, existing in the New Testament and taught in the Church.

I said that the Saviour's portion was to redeem this world, and to make it possible for the world to be judged with equity under that redemption. Now, let us see how He redeems the world and why it is a judgment with equity.

First, we will look into the *natural* part. The history of His birth, station in life, miracles performed, and teachings, go to make up part of the New Testament. His sufferings, self-denials, sacrifices, trial, crucifixion, death, burial, and resurrection, go to make up another part of the New Testament; and through that the apostles became converted, or spiritually reborn, by seeing this truth revealed to them—they having then sufficient faith to be reborn; hence, they became fit instruments to teach the truth; which teachings go to make up another part of the New Testament. So, then, the New Testament, or the gospel existing therein, became forever the foundation and faith of the Church. So, then, if we had not had a Saviour we would have had no New Testament or its gospel; hence, no Christian Church, and all that have been led to repentance, since His crucifixion, have been led to it through the New Testa-

ment, or the Church founded on that Testament or gospel, which is the natural portion towards the redemption of the world by the Saviour.

And the *spiritual* portion is this: After repentance, and bringing proper fruit to that repentance, the Holy Spirit commences to work within our spirit and purifies us ; then, as we advance towards holiness and read the Saviour's Testament, (it is His because He shed His blood for it,) the truths existing therein will be more and more manifested to us within our own nature.

Is He, then, not our redeemer spiritually as well as naturally ? Has He, then, not become a fountain for sin, a strength to our faith ? So, then, when this fountain for sin was opened through the Saviour, it also brought with it its judgment. That same testament that has led many to eternal life also condemns the world of sin wherever it goes. So, then, that fountain for sin convicts a man in his conscience, of sin, and it justifies him in his conscience, from sin ; when regenerated, justified ; and when not regenerated, condemned. So, then, that is the judgment existing in that fountain, or in Christ Jesus, which is one of

equity, your conscience as a witness against you if not regenerated, and your conscience as a witness for you when regenerated. As the Saviour says, "And when the Comforter is come He will reprove the world of sin, and of righteousness, and of judgment." Oh! come out from under that law of condemnation, into the law of justification through regeneration, by repentance, faith, and bearing the cross. I need not ask, but I know that every one that has not been regenerated, or born of the spirit, are condemned, or are under that law of condemnation. So let each and every one take it right home to themselves and act accordingly. If your conscience justifies you, you are a ransomed soul; and if it condemns you, you are in a lost condition. You must make this test between life and death; that is, to say to yourself, if death called on me this moment, is my lamp full of oil and trimmed, which means have I that justified conscience through the grace or love of God shed abroad in my heart.

None need stop to ask, what will become of the heathen or of others? All that have the advantage of the gospel of Jesus Christ know what law they stand under, and it is their duty to act

accordingly ; every one will be disposed of according to the law they stand under, so we need not trouble our judgment and wisdom about what will become of those or them.

All that is contained in this book, concerning the salvation of man, has been written through the grace of God, in a spirit of love to all—in reality and not in imagination—because it has been given to me to know and reveal these things ; so it is not revealed by the power of man or the flesh, but by the grace of God. I ask you to receive and look upon it in that nature. I can say to-day, with a loving heart and a clear conscience, that I am a ransomed soul through the blood of Jesus, which He gave freely to the world that we might believe. Through that blood being shed for me and you I received sufficient faith to be led to the cross and spiritually reborn and justified. Oh ! what a lovely spirit dwelled in Jesus to do that for me ! How can I repay the debt ? I cannot ; but He is satisfied with my love. Oh ! think of it ! Jesus voluntarily suffered the shameful death of the cross so that I might love. Oh, sweet love ! He suffered the pain and shame, and

I have the love instead ! Jesus did not die for us to sit down with folded arms, but so that we might receive sufficient faith through His death to start us up, acting and doing to seek for this salvation by coming before our God, His Father, pleading in the spirit of a child, which it behooves us to do to an offended God, and He will be a loving Father to all that will do so. Oh ! what is greater than God's love, when it penetrates into our hearts ! Oh, think of it ! the Creator and controller of this mighty universe, to love a mortal so much as his love or spirit to penetrate into the mortal's heart !

CHAPTER LIII.

TRUTHS AND MYSTERIES OF ZION.

It is not necessary for a person to belong to one certain denomination of the Christian church to be able to enter into the Kingdom of Heaven. A person can enter into the Kingdom of Heaven through any denomination of the Christian church, providing they have not their faith centered on form and denominationalism; the essential is to have your faith centered in the Saviour, which corrects your nature. Is the law not higher than all form and discipline? It is not the edifice you enter into, or the forms you pass through, or the discipline you have adopted and chosen that will justify or condemn you in the sight of God.

The Christian churches are all founded on the Gospel of Jesus Christ, acknowledging within their creed as that which is essential to salvation,

a belief in God the Father, Son, and Holy Ghost, and the administering of the sacraments of Baptism and the Lord's Supper; but all this wants to be admitted in our nature as well as by the church, which we know how to admit when we are reborn. The form and discipline is not an essential part to salvation; therefore, no man can judge and say that *his* adopted form is exclusively correct above all others for salvation; if it was a saving part then it would be different, or if the Saviour had adopted a certain form and discipline. But all the form He ever adopted was this: Commanding His disciples to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever He had commanded them, and at another time He commanded the celebration of the last Supper. Does not all Christian churches do this?

There are many denominations of the Christian church, but there is only one invisible, true church, and the membership of that church is composed of all the Christians in spirit and in truth, in all the different denominations of the visible church, or being those that are born into the spiritual church,

of which Christ is spiritually the head. He is the door to that church, and no one is admitted into that church unless his name is written in the Book of Life. It is essentially necessary that all should belong to and support the church, if nature has so placed them that it is possible, because she is an instrument for leading souls to salvation; and for that purpose the church was established, and also to contain the truths of God and their perpetuity; so, it is not necessary to dwell on this point.

But I have been asked if a person cannot be as good a Christian out of the church as in the church. I say he cannot; because as a Christian he will naturally seek the society and fellowship of Christians—as one of Christ's flock he will naturally seek Christ's fold, which is the church. Of course, he compared himself as usual with the church members who are professors but not possessors of Christ's love. But a man has no just grounds for condemning the Church and her faithful membership on account of those who are unfaithful and bring forth no good fruit. Nor will he be justified by their actions, in the day of judgment,

by the course he is pursuing. Every one must answer for himself.

The Saviour, before his crucifixion and resurrection, had a Judas Iscariot among his disciples, and why should there not be unfaithful members in the church now. But what a pure church it was shortly after his resurrection; but then again impurities entered in, and how can it be otherwise as long as form does not purify hearts. When a person does not connect himself with the church he does not assist in the perpetuity of the sacraments of Baptism and the Lord's Supper, which we must receive in faith and must participate in for the sake of their commemoration and perpetuation; and if a person neglected these duties would they not neglect a great duty, not only to themselves but to the generations to follow; and if all followed his example these sacraments and the church would soon become extinct, and he would be one among the rest producing this effect. Then he would surely not be with the Saviour; and whoever is not with Him is against Him.

The person that supports everything in spirit and in truth, providing means permit, that has

the remotest tendency of doing good, or leading souls to salvation, assisting Christ's kingdom, is the better Christian; and if not having means to permit he can support it spiritually. Which is better for himself, then, if he supports it with means and not in spirit? Does not our Lord and Saviour say, "Whatsoever ye shall bind on earth shall be bound in heaven;" and the church is used to bind up that which Satan is unloosing, or the wounds he is continually creating; and when you are supporting this process of binding up the wounds, in spirit and in truth, you are continually binding up the wounds existing in your own heart and nature; and what is bound in your heart and nature is bound, and will remain bound, and continue to bind, and will be bound in Heaven, if belonging to that nature; and what you bind through form, and not in your heart, has a tendency to loosen; therefore, nothing will be bound for you in Heaven, even if you have supported and belonged to the visible church.

It is very plain to be seen that a person cannot be as good a Christian out of the church as in it. A true Christian not only looks to his own soul's

salvation, but he looks further, he looks to what assistance he can render to the souls of others; his soul does not want to be away by itself, but it will naturally reach away into the visible church and see what good it can accomplish there.

And the Sunday school, the nursery of the church, is a mighty power in this very land to assist Christ's kingdom and to keep back the powers of darkness. Those little minds and hearts are filled, not with superstition and prejudice, but with the knowledge of truth, the Word of God; and those schools are also blessed with many teachers who are walking in the light of God; and every lover of freedom and of the souls of others should put their shoulder to that wheel. So, then, if a man was not supporting the church he would also not be supporting the Sunday school, which is part of the church and does so much good. How could a man, then, be as good a Christian away from the church as with it, when the church and Sunday school would become extinct if they all pursued his course. Yes, what precious jewels would then be lost to freedom, the world, humanity, and to the souls of men.

If it is possible for a man to connect himself with the church and he does not do so, no matter what he has done in his own way to satisfy the demands of God, his heart is not in harmony with the will of God, because when it is in harmony with the will of God, it will be as natural for him to be in the church as it is natural for water to run down hill; every one must put their shoulder to the wheel.

Some men are born with natural virtues, having good moral qualities about them, and then think they do not require the church, or the redeeming spirit of the Saviour; but they are in the same condition with all the rest of mankind, where Adam's disobedience placed them—in enmity, by nature, to the controlling law of God, which controls a son of God in Heaven, which law must be developed within the nature of man, while in the flesh; then, after entering into Heaven will be brought to the very height of its development and perfection; and I can, in truth say, that if nature has so placed man that it is possible for him to connect himself with a church, and he does not do so, he cannot enter into the Kingdom of Heaven;

the very fact of his being right in nature, to enter into the Kingdom of Heaven, would lead him into the visible church, in spite of himself, because his nature would lead him there; and his not being right in nature, to enter into the Kingdom of Heaven, keeps him out of the visible church, asking the question: "Cannot a man be as good a Christian out of the church as in it?" Nature cannot lie; it is just such as it is and nothing else in all cases.

As I said before, the Saviour did not speak of any forms or discipline for the church, but told His Apostles to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever He had commanded them. So no one can say the Saviour established such or such a form and discipline for the church; and you are not saved because you have not His adopted form and discipline, which would also cause the secondary to take the place of the essential, and which also left room for reform when the church would step outside of its nature or calling; because holy jewels in the hands of unconverted men are

possible to be misused ; therefore, there is a Heaven where nothing but holiness in nature is admitted, and where holy jewels will not be misused ; and as every denomination has its unfaithful members, so none can say that their denomination is exclusively the correct one for salvation ; it is exclusively the right one for those that belong to it if they prefer it, and their conscience testifying with them that it is the right form—the form and discipline being secondary to salvation ; and when a person is right in the essential, which is the heart, the secondary cannot dethrone the essential. Then let us not condemn each other in the essential by the secondary, as the secondary or form is a matter belonging to the mind, and what the mind lacks or errs in this case will be added to it in eternity, and what the heart lacks it will lack eternally ; so let us in spirit and in truth take each other by the hand, journeying on the road to that far off country. Yes, the Saviour did not give His life for the sake of forms and discipline. His life was altogether too precious for that, but He gave it for the sake of nature—for the sake of that nature that is placed into the heart when changed. Each de-

nomination can perform its part in this salvation; they all exist for a wise purpose, and have prevented the secondary from entirely taking the place of the essential, or the mind and unconverted heart from ruling over and dictating to the converted heart, and also caused, so that those who wished to enter into the Kingdom of Heaven might not be prevented; and we should say, "Blessed are all denominations that are earnestly laboring for the salvation of souls." St. Luke, 9: 49-50.—"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."

There are churches that have more grace within them than others, or more of the true Christian spirit, or spirit of truth, and are therefore more successful in laboring for Christ's kingdom; and even some congregations have more grace than others of the same denomination, and the nicest church I was ever in was where there was lots of grace. Oh! endeavor to get into possession of that prayer which is praying without ceasing,

which is sending thanks to the throne of God by messengers of love, and is the fulfilling of the law.

Through a spirit of love and the grace of God I earnestly appeal to all members of the Christian churches, who have not experienced this religion as a reality within their nature, by love, and its growth onward towards more and more perfection, with a justified conscience through the love or grace of God in your heart, that you are in a lost condition no matter in what church you have taken up your abode; and the spirit earnestly prays for all that have not experienced this within their nature, to earnestly repent and seek for the way until they experience this within their nature, and also prays to all outside of the church to come in and do the same, which spirit is the spirit of truth; indeed that is the only way that leads into the church triumphant, or brings into development the possible kingdom of Heaven within you.

Let us not only elevate God in the imagination but let us also elevate God in our hearts; yes, let us cease saying we have no merit within ourselves, for we have since Jesus gave His life for us. God

has told us our duty in plain words through His Son Christ Jesus, or in His holy word, which if we strive to fulfill to the best of our knowledge, is all that God asks or expects of us ; and as soon as we do this we merit something, which is grace or the love of God for having done our best in the condition sin placed us in ; and when you strive to fulfill the requirements of God you must not endeavor to do it in your own strength, through imagination, by clipping off a branch of sin here, and another there, but strike down at the root, by a rending or pouring out of your heart before God in a true repentance, and then bring forth fruit worthy to that repentance, as a sacrifice ; then you have fulfilled the requirements of God ; then you are in a position of merit ; then you have elevated God in your heart which is a greater elevation than an imaginary one ; then you will also be elevated in your being by God's grace or love correcting you spiritually ; will then be growing up in that grace like a tender plant ; be receiving faith worked by love, which is the true manna of Heaven, the nourishment of the soul, and the true motive power of a Christian, which grace or love

washes out completely the carnal nature within our heart and makes it pure—makes our heart capable of loving in purity. I cannot convey this grace, or true manna of Heaven, to the heart of man, to let him taste of it, but God can and will to all who earnestly come unto Him; and what is it but the law written in the heart of man—the complete dethronement of Satan's kingdom within us, and the erection of God's kingdom instead, which is an incorruptible and indestructible kingdom. And oh! what a beautiful change it is; for Satan's kingdom is a hard yoke to bear, but God's kingdom is bliss. Why should I not know when I have tasted of both, and how much lovelier that kingdom will be when we have put off mortality and put on immortality.

Let us no longer place God's ways on a level with man's ways. Yes, God is merciful, but He is also just. He looks first to the law and sees it satisfied; hence, good consequences in government. Man is merciful but not just; he looks first to the being and disrespects the law; hence, evil consequences in government.

This world, with all its civilization,—what is it

along side of that great moral truth which existed in Christ Jesus? And for that truth's sake the world exists to-day; and if it was not for that truth's sake this world would not exist for a moment; and every soul that possesses that truth within it is more valuable in the sight of Heaven than this whole world, and an existence for it indescribable for its glory and bliss; because the Kingdom of Heaven *exists within the soul*, as well as the soul being in it; and as soon as holy love controls every law in your moral and spiritual existence, your soul possesses that truth, which is your DIPLOMA that you have conquered, through the living grace of God, every possible evil existing in the nature of your moral and spiritual existence. Oh! what spiritual liberty will you then possess from God your Father, having free access to all His holy jewels.

CHAPTER LIV.

TRUTHS AND MYSTERIES OF ZION.

There is a diversity of natural talent as well as spiritual gifts; that is the reason you will find some men that are great orators; others, great poets; others, great lawyers; others, great in the sciences; others, great statesmen; others, eminent in the literary field; others, proficient in the different arts; but it is the same God gives all.

The human family can be compared, in some respects, to the flowers of the earth, because each flower has the possibility, within itself, to produce for itself a certain color; but it must first have the rays of that *great luminary*, the sun, to bring that possibility into development, or to bring it out upon its leaf. Oh! what an immense mine of wealth lies hidden behind that natural talent, which I have enumerated, in possibilities to labor in the

field of eternity to bring souls to Jesus ; but it must first have the rays of that great *spiritual luminary*, the *light* and *life* existing in the Son of God, shed abroad in the heart, before those possibilities will be developed or brought out. Every man and woman has the possibility of the Kingdom of Heaven within them, but they must first have that great *spiritual luminary* the *light* and *life* of the Son of God, shed abroad in the heart to bring it into development. Oh ! do not shut out that Son ! Open your heart and let that light penetrate into it, so that the *celestial seed*, lying there dormant, can germinate, spring up, and develop, until it will reach the very heavens. Then all you have to do to meet the Saviour, saints and angels, is to pass through the law of death in the flesh, and turn around with a smile, and say, Oh ! grave, where is thy victory ! Oh ! death, where is thy sting !

You did not then bury your possibilities or talents in the ground, but you had them put out to the money-changers, and brought them to God with an increase. You will then have been a good and faithful servant, and will therefore enter into the

joy of thy Lord. Yes, sweep away the perishable things of time, piled up in front of the doors of your hearts; unlock them with your will and throw them wide open. Oh! then you will sup with Jesus, and find it the most lovely cup you ever supped out of. Oh! you will then be journeying, step by step, on the road leading to eternal life.

We must go through a course of nature in this new birth, the same as things in material nature must go through a process of nature to become into a certain element or nature. We should say, Glory to God in the highest! because this can be done with a rational being, possessing mind and the principle of free-will,—transformed, through nature, from a son of man to a son of God. All we have to do is to open our hearts so that the *life* and *light* of the Son of God can be shed abroad therein so that possibility, or *celestial seed*, lying there dormant, can germinate and develop.

How interestingly and deep the astronomer delves and penetrates into the hidden mysteries of the planetary system. How interestingly the chemist penetrates and delves into his chosen

science; and so it is in all sciences, each striving for more light in their chosen branch, which is good, and assists to communicate to the world spiritual truths; but how many moments are spent, with as much willingness and interest, at the foot of the cross of Jesus to receive that *ray of light* into the heart, so that the *celestial seed* can germinate and develop, and place the soul at death into everlasting joy and rest, far beyond where the astronomer has yet been able to penetrate into the planetary systems.

Think of that night when Jesus was in the Garden of Gethsemane, praying to God, with drops of blood flowing from his brow, in an agonizing struggle with the powers of darkness. Oh! what a tender soul and spirit lie hidden there under that agony! Oh! was it not a soul and spirit that was altogether lovely! Oh! was it not too lovely to be destroyed. Yes, God said so; therefore, He was glorified. When God says so it is so; His word is Spirit. When Jesus suffered in that manner for me, and when God said He is so lovely, He must be glorified. Shall I, then, a mortal man be ashamed to own Him. Whoever does not deny

themselves and follow Him, are ashamed of Him. You need not quit your avocations if it does not compromise His kingdom, unless so inclined or called by God; nor do you need to sacrifice your wealth to become one of His followers; but Jesus wants your moral influence, whatever it is, thrown into the balance for Him, to assist souls to come to Him—yes, in that station of life wherever nature has placed you, which would be a powerful influence; but before we can do that properly we must have that charity which St. Paul referred to, when he said, “And though I have all faith, so that I could remove mountains, and have not charity, I am nothing.” That charity is the motive power to a Christian; and this charity can only be obtained by humbling ourselves as did the Saviour. He says, “Without me ye can do nothing.” That is, without possessing within our nature of His spirit, nature or love, which God the Father will develop within our nature when we deserve it, by repenting in a child-like spirit and an earnest endeavor for a closer walk with God; there is the mystery of the Kingdom of Heaven. The Son of God, as man, possessed a certain nature; but what

kind of a nature. Why, the New Testament informs us what kind of a nature he possessed,—by His teachings and moral deeds—which was a nature of love and a spirit in harmony with the will of God. So He is the way, but how is He the way. Why, His nature. So, then, when we possess such a nature as He possessed we are in the way to Heaven; but how can we come into possession of such a nature? Never, if we endeavor to obtain it in our own way; but if we go to God, the creator of nature, in the proper spirit, He will develop that nature within us; then we can love as the Saviour loved, which is a love more valuable than gold, and unknown to a mortal until tasted, and which causes it to be very easy for us to labor in God's vineyard.

Oh! yes, that charity is the love of God shed abroad in our heart—the element that passes us through this new birth.

Oh! this charity; it is that which makes it so easy for us to labor for the Saviour's kingdom.

Oh! it is that which causes us so easy to look over the natural faults of others.

Oh! it is that which keeps a person from talk-

ing about his neighbor, on matters which nature placed them in.

Oh! it is that which gives you the smile of truth.

Oh! it is that which is greater than all restrictions placed in society for its protection.

Oh! it is that which would protect when locks and bars would yield.

Oh! it is that which is greater than all natural restraints existing in a human being.

Oh! it is that which will manifest to you, within your nature, that religion is a reality.

Oh! it is that which takes your thoughts and affections from unnecessary and perishable things of time and places them on things eternal.

Oh! it is that which makes morally the perfect man and woman.

Oh! it is that which will cause you to love in truth.

Oh! it is that which leads you to church by the cords of love.

Oh! it is that which protects you against all the darts of Satan.

Oh! it is that which will cause domestic happiness.

Oh! it is that which will cause you to weep and rejoice with your neighbor.

Oh! it is that which will win the younger little hearts and minds for Jesus.

Oh! it is that which will cause volumes of love to flow from your heart to God.

Oh! it is that which makes Satan quake and tremble.

Oh! it is that which will cause you to know more perfectly the nature your Saviour possessed. Yes, His loveliness.

Oh! it is that which will cause you to read the hearts of the apostles, by their writings and moral deeds; and cause you to know that nothing but truth and Jehovah could mould into being such a spirit and heart as they possessed.

Oh! it is that which held the apostles to their work after their Saviour's absence.

Oh! it is that which the powers of hell could then not move.

Oh! it is that which lights you through the dark valley of death.

Oh ! it is that which won respect for the church in the days of the apostles.

Oh ! it is that which robs death of its sting.

Oh ! it is that which requires no paint to make it beautiful.

Oh ! it is that which is a balm to every wounded heart.

Oh ! it is that which robs the grave of its victory.

Oh ! it is that which carries with it its natural beauty.

Oh ! it is that which worketh faith by love.

Oh ! it is that which feeds the soul on the true manna of Heaven.

Oh ! it is that which will give you a free pass into the marriage feast of the lamb.

Oh ! it is that which places your talents received out to the money-changers.

Oh ! it is that which truth and the assistance of Almighty God can only develop within the nature of man.

Oh ! it is that which fondles the soul as a child.

Oh ! it is that which is the wedding garment.

Oh ! it is that which is the oil of your lamps.

Oh! it is that which will have them ready and trimmed at the coming of the Saviour!

Oh! it is that which causes the celestial seed lying dormant within you, to germinate and develop.

Oh! it is that which causes you to know the Shepherd's voice.

Oh! it is that which makes you one of His fold.

Oh! it is that which is the key to Heaven.

Oh! it is that which causes you to see the world in its true light.

Oh! it is that which is the door to Christ's fold.

Oh! it is that which releases the soul from the slavery of sin.

Oh! it is that which opens your eyes spiritually.

Oh! it is that which comforts you in your reverses.

Oh! it is that which will glorify you.

Oh! it is that which is the way.

Oh! it is that which causes you to look at the world, not through the flesh, but through the law.

Oh! it is that which is the life.

Oh! it is that which will bring out a hidden

character and nature within you, that will astonish you, when developed, for its beauty.

Oh! it is that which gives you heavenly wisdom.

Oh! it is that which makes your soul valuable and precious in the sight of God.

Oh! it is that which makes angels smile upon you.

Oh! it is that which makes you have your lamps filled and trimmed, ready to go into the marriage feast of the lamb.

Oh! it is that which elevates you to Heaven's glory.

Oh! it is that which filters your soul of all its impurities.

Oh! it is that which is as high as the heavens.

Oh! it is that which makes you dead to the world and alive to God.

Oh! it is that which is more valuable than gold.

Oh! it is that which keeps you firm in the Saviour's hands.

Oh! it is that which is more valuable than a kingdom.

Oh! it is that which knows no self-righteousness.

Oh! it is that which makes you righteous by the law.

Oh! it is that which makes you know that you are a redeemed son.

Oh! it is that which is the Saviour's spirit testifying to your spirit that you are one of His.

Oh! it is that which gives you free access to all that Heaven can afford.

Oh! it is that which is the Book of Life.

Oh! it is that which makes you altogether lovely.

Oh! it is that which makes your soul too precious and lovely to be destroyed.

Oh! it is that which writes your name into the Book of Life.

Oh! it is that which Heaven rejoices over.

Oh! it is that which will glorify you.

Oh! it is that which makes you fit for the society of angels.

Oh! it is that which makes you able to see God.

Oh! it is that which is incorruptible, indestructible and incomprehensible to the human heart and mind until tasted.

Oh! it is *all* in *all*, for it is the *law*—it is of the *spirit* of Jesus.

CHAPTER LV.

TRUTHS AND MYSTERIES OF ZION.

Before I seriously considered over my lost condition, I was a believer with assenting faith that there is a God—a Saviour—because it was generally conceded, reasonable, custom, a matter of course, giving it little notice, (at least I can say so now,) having my heart filled with worldly things and self-will, relying on my own understanding and wisdom, not knowing anything of that saving faith, which worketh by love, or of that true manna of Heaven. Oh! icy coldness, that I was then in. Oh! in what spiritual darkness, I then dwelled; and when I commenced to consider the matter seriously, then I was a doubter—then I began to doubt—the evil spirit commencing its work, struggling hard for victory. As long as I remained quiet, in my icy coldness, that evil spirit

remained quiet within. And why not? It had the victory. But when I commenced to consider the matter seriously then the battle commenced, and it was a hard struggle; but I was a child faithfully kneeling at the foot of the cross of Jesus, seeking and praying for light, and bringing fruit as a sacrifice to my God; and I had administered to me according to my wants and necessities; light and the spirit of God, working within me, bringing me out of this carnal prison-house into the nature of holiness, causing my soul to realize within its nature that I have a God—a Father in Heaven who cares for my soul; and I bless God for the gift of His grace in the atoning blood of His only Son, our Lord and Saviour Jesus Christ, which made for me the victory possible. Oh! carnal natured and worldly minded, go to God to be delivered out of this prison-house; for who can deliver but God?

My Christian Friends, let us with loving kindness labor for the Saviour's kingdom—all for His glory—for He could have spared Himself from drinking of that bitter cup, which He drank for us and a lost world; yes, so that even those who condemned Him, and nailed Him on the cross,

and pierced Him, might have been saved if they had sought salvation through Him. Oh! what love! But thou art *incorruptible, indestructible, and incomprehensible to the human mind and heart until tasted*, and is the hidden love of Heaven, such as we must all possess, if we wish to enter therein. Yes, the Saviour gave His life as a ransom for many. Oh! what will become of those that despise such a love. Yes, the Saviour let Satan have full sway of persecution, even unto to death, regardless of the opinions of the worldly-minded around Him at the time. By our Lord and Saviour letting Satan have his full sway of persecution He became a light to light us through the darkness and sin of this world into the calm harbor of safety, if we will only follow that light. I have followed it, and it has lead me to springs of living water; and as it has led me to springs of living water, so will it lead me to eternal rest, joy and bliss. I could depart this life any moment without fearing to meet my Saviour. Yes, in love could I meet Him; and this is not a justification of my own, but old things in my heart and nature having passed away and new things taken their

place; the same conscience, that once condemned me in spite of myself, now justifies me in spite of myself, or the same law, existing within me, that once condemned me now justifies me. So my spiritual nature is completely changed within me; and for that truth and nature's sake Jesus gave His life as a ransom, and all that will seek Him earnestly will find it.

So, then, when you come before your God in a true repentance, a child-like spirit, and take up, and bear the Saviour's cross, and follow Him, you then come unto Him. Then that same power that made the lame walk, the blind see, and raised the dead, will also correct your spiritual nature and cause you to rise out of this spiritual death to holiness, and make you alive to the other world of eternal life, where all is purity through love or the spirit of God.

These words of our Lord and Saviour you will find recorded in the 25th verse of the 11th chapter of the Gospel according to St. John: "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." Every man, in his natural condi-

tion, is spiritually dead to holiness ; and if they have the true faith in the Saviour they shall be made alive to holiness, and shall live ; but it must be a faith that worketh by love, before this is accomplished. So the Saviour's spiritual nature is the resurrection and the life, and when we possess such a nature we have a part in the resurrection from this spiritual death to holiness.

In the 26th verse of the same chapter these words of our Lord are recorded : "And whosoever liveth and believeth in me shall never die. Believest thou this." So, then, when we have, through this faith, come into possession of such a nature as the Saviour possessed, we are alive to holiness, and are believers, and then shall never die ; or we have then received eternal life.

Our Lord and Saviour also says : "I am the way, the truth, and the life : no man cometh unto the Father but by me." That means that we must come into possession of a spiritual nature such as He possessed ; then we are in the way, the truth, and the life, and if we go to God in the true spirit He will develop that nature within us, then we will

be able to see God our Heavenly Father when we depart this life.

This salvation of man is an important matter to look into. Oh! look into it with interest. As the Saviour had to go down into the grave to bring into existence the New Testament, so as to bring us to God, must also the Holy Spirit go down to the very bottom or foundation of our existence, and not only remove all evil, but all possible evil existing in the nature of our moral and spiritual existence, before we can see the Kingdom of God. If man would only place himself under the tutorship of the Holy Spirit, and take half as much interest in working out his soul's salvation as is taken in the sciences and all branches of learning, many souls would be saved. There exists just as much science in the holy word of God, concerning the spiritual world, as there exists in any branch in the natural world, because God's holy word is founded on spiritual nature: that is to say, it is the effects of the spiritual nature; and the Holy Spirit must be accepted as our tutor to lead us into those great truths, because it is as unnatural for man, in his carnal condition, to understand and compre-

hend them as it is for a child to understand and comprehend the letters when first commencing to learn them.

We hear some men say I do not believe that God would be so severe, because He is supposed to be a God of love. Yes, He is a God of love; and, Oh! how pure is His love. I was going to compare it to a mother's love, but it would be altogether debased to do so, but it is the nearest comparison that can be found on earth, Oh! yes, why should I not know its loveliness, when I have realized it within my soul until the tears flowed down my cheeks; and were they tears of guilt, or tears of sorrow, or tears of joy? No; but the sweet and precious tears of love; and my soul was then receiving nourishment from the bread of Heaven. And, Oh! how is that love—that nourishment for the soul—often despised. That love is so pure that if man would not reject it, it would penetrate all through his spiritual existence; but if man will not come to God to receive His love, what else can he expect but his reward for disobedience, whatever God's law will place upon him. How can he ever expect to come into the presence of a holy God, in

that condition. He would have to be controlled there by enacted laws, as well as here, if he left this world in that condition, or with laws something similar ; and God's kingdom is not controlled by enacted laws or anything similar in nature to it, but by laws of nature—mutual love—making each a government within themselves, which is an incorruptible and indestructible government and one that is as pure as pure can be, and altogether lovely for all that have a part in it. Why, that man would be altogether out of place in such a kingdom as that, because his nature would be as carnal there as here, and as dead to holiness and purity there as he is here. Yes, that government, through mutual love, is as firmly established as the planets are in space, because the Kingdom of Heaven is as firmly implanted into the existence of the soul, through nature's laws, or God's laws, as our thoughts are implanted therein ; that love is part of our soul and being, therefore everything is natural about it, and therefore it is real, and therefore it is very natural and easy to love in that manner. Can there be life put into an artificial flower? No ; nor can any soul possess this love unless they grow into

it through nature, or God's laws, as he has established through Christ Jesus, therefore every one must grow through nature into the Kingdom of Heaven, if they wish to be an heir to it.

Then some men say that God knows the course of every individual's life from the foundation of the world; nothing exists until it is brought into existence; God is not the God of that which does not exist but of that which exists; but if holy jewels are placed into the hands of man, God knows the effects it will produce. If there was a little less of this imaginary elevation of God and a little more of an elevation through the heart it would be better, and He could then, also, be found. God can never be found through the imagination of the mind, but must be found through the mind, heart, and Holy Spirit combined. God created man in His image, and in that image man was depraved through the fall, and in his depraved condition he can form no conception whatever of the divine character and nature; but as we are created in the image of God we must, through that image or our own nature, find out the divine character and nature, and the closer and closer we are drawn to God, within our

nature, the more we find out of the divine nature. Yes, we must taste that glory within our nature and then we know what it is. If you had never tasted any sugar, and I told you it was sweet, you would not know how sweet it was, but if you tasted it you would realize its sweetness in your nature; and so is it with this great truth which existed in Christ Jesus, we must taste of it, within our nature, before we know anything about it. Yes, if you want to form any correct idea or conception of the divine character, and nature, you must taste of it within your own nature, by a close walk with God through your nature, not in form.

As I said before, the Saviour had to go down into the grave to open a way for us to Heaven. How can man, then, ever expect to find favor in the sight of Almighty God if they carelessly pass through this life, only complying with the moral law, depending on their own strength or formalities, and disrespecting that *sacrifice* of the Saviour. Was there not a *mighty principle* concerned in it, when the Saviour had to go down into the very *grave* to *satisfy* it. Yes, a *principle* that is as *deep* as man's very *existence*, and as *high* as the

Heavens. And all those that do not come unto Him will have to be told, on the last day, if you had come unto Him that *principle* existing in the nature of your *existence* would have been *satisfied* for which He died; but now it is too late, and will be an *unsatisfied principle* throughout all *eternity*. Oh! do not treat the Saviour's *sacrifice* any longer as though it was nothing but to satisfy a *formality*; looking at it with folded arms, treating it as though it was nothing but an empty form. Oh! how can you ever expect to find favor in the sight of Almighty God for doing so, even if you are ever so good in your own sight; for the principle for which the Saviour died, existing within your nature of existence, is not satisfied according to God's law, and all the supplications and pleadings that can be made will not be listened to in eternity. You will have to be rejected, not for the principle of treating the Saviour's blood with contempt, but for the sake of the law—that principle existing within the nature of your existence being unsatisfied for all eternity; if it was only for treating the Saviour's blood with contempt, you might be forgiven on mercy; but God's law, concerned in creation, or

in your nature, is at stake, and not one tittle of the law can fail. In material nature, must not the seed of the flower pass through certain laws to produce the flower? So must we, as a son of man, pass through certain laws in spiritual nature within our spiritual existence, for to become into the being of the son of God; and if you have prevented yourself from passing through those laws by the exercise of your free will you can never expect to receive that which the laws in your spiritual existence deny you from having.

When man is spiritually reborn his soul blends with the souls of the holy apostles; but how do I know? Why, if we read the epistles of the apostles, we have the apostle's soul and heart before us spiritually dissected, and we feel the unity existing between our spirit and the nature existing within those epistles which nature is a type of their spirit. And how was such a nature moulded into being within our soul? Why, by truth—by true faith and the Holy Spirit. And true faith in God and the Holy Spirit is the only spiritual element under the Heavens that can mould into being a soul possessing such a nature. So, then, if it

required true faith in God and the Holy Spirit to mould such a soul into being, within our existence, it must have also required true faith in God and the Holy Spirit to mould into being such a soul or spirit as the holy apostles did possess ; so, then, the Saviour's resurrection must be as true as the sun shines in the firmament, because if not they would have been deceivers, and therefore not possessed of true faith and the advantage of the Holy Spirit, and therefore their souls would have been as dead to holiness as all carnal nature is and we would then have had no holy epistles at all. Oh ! nature what a grand witness thou art to this great truth. Oh ! God ! I bless Thee for giving to man such a great and clear witness of this great truth ; yes, those epistles were not drawn from the fountain of deception and hell, but from the inexhaustible fountain of truth and holiness emanating from the power of Almighty God. Oh ! who will say that it was deception and carnal nature that brought into existence the contents of the New Testament, perfumed with such holy incense. No, nothing but truth, holiness, and the assistance of Almighty God could accomplish it ; and when it is

so truthful why not act accordingly. None should get deranged as some already have been in endeavoring to obtain this salvation ; for God is very close ; the most humble of us can find Him very easy if we seek Him in the proper spirit. He is no respecter of persons. All we have to do is to bring to God our sacrifices of the heart with a sincerity and earnestness ; and when through with the daily toil, take up God's holy word, and if you are in earnest, showing your sincerity in sacrifices of the heart, you will then have the advantage of the Holy Spirit to lead you into those great truths. Making sacrifices of the heart (not those that you do not care much about, but your most darling, worldly desires, which conflicts with holiness) is the only foundation to start on to obtain this great truth ; and no one has ever obtained it unless they started on that foundation. There is too much of the gratification of the flesh piled off on to the merits of the Saviour—excusing themselves by saying, “ Oh, we are weak and frail humanity ; we have no merit within ourselves ” ; the Saviour must bear all and do all. That is a very good excuse for to pile on the desires of the flesh ; but, ah ! such an

excuse as that you will not have the advantage of in eternity. Then will come along a converted man who, by the grace of God has conquered the lusts of the flesh, having them under his heel, and speaks of the Saviour's love, and the nearness of the Saviour, and his growth onward towards more and more perfection in Christ Jesus. Then the imaginary elevators, who places God so far away from them as though He would be as hard to reach as one of the most distant planets, will say, Oh, you are comparing yourself with the Saviour, you sinner. Why, you have no merit within you, at all; you are not saved for what you can do; you are only saved on the merits of the Saviour, and at the same time, they are piling their desires of the flesh on their old excuse, the merits of the Saviour; yes, keep piling them on, but you have an account to render for all of them in eternity. St. Paul used himself for to explain sin in the nature of man in laws, by one law warring against the other; that is another good excuse used to pile on the gratification of the flesh; yes, St. Paul was thoroughly converted in his heart or else he could never have made that explanation, and he was talking to children at

the time—that is children to the knowledge of holiness, therefore using himself to explain the nature of sin in man, which was about as plain an explanation as could be made, and that explanation referred to unconverted humanity in general—not to himself, for he had obtained the victory through Christ Jesus. Yes, man's soul is so contaminated with sin that it is part of his soul as well as his thought, and it can only be removed by divine administration. All that man does in his own strength to get rid of it does him no good whatever; he must sacrifice the worldly darlings of his heart that conflict with holiness and not pile them on the merits of the Saviour; he will then be cleansed by the Holy Spirit. Yes, through the merits of the Saviour there was a way opened for us to Heaven, and not another person under the heavens at the time could have opened it but Him. No, we never could have reached Heaven on our own merits, but since the Saviour has opened the way, on his merits, we also have merit in ourselves, which is when we come unto Him in the proper spirit, we merit eternal life, and if you do not come

unto Him you merit nothing—no matter how He has been elevated in your imagination.

For to obtain this salvation and eternal life, our soul must be involved in a faith worked by love, or grounded in charity, then our soul will be moulded into the nature of the Son of God, or we will then be spiritually transformed from the nature of a son of man to the nature of a son of God; then when we pass through the law of death in the flesh, we will be perfect in that state of existence, because we have through nature or God's law grown into its perfection; now, this is not imagination, but facts; because there is a philosophical as well as a moral principle concerned in the salvation of man; it is not how regular I can attend church, and how much I can give to its support, and how moral a life I can lead, and how honest and agreeable I can be for to be able to obtain salvation, this all belongs to the moral principle; the philosophical principle for to be satisfied, is that we must rise above the nature we are born in, or the nature we have inherited, and through the satisfaction of philosophical principle, the satisfaction of the moral principle follows as a natural

consequence, being the effects from the philosophical. Oh! yes; the satisfaction of the moral principle then comes very easy to us and gives us the greatest happiness, because there has been through the satisfaction of the philosophical principle an inexhaustable ocean of love placed into our soul, which ocean of love is the source from which all our motives are drawn for every good moral act we do. The philosophical principle is an eternal principle in God's law, but the satisfaction of the moral principle in God's law is a momentary and a daily satisfaction, naturally flowing from the eternal philosophical principle. There is too much endeavoring by man to satisfy the moral principle without the philosophical principle being satisfied; and, Oh! how many souls go to destruction under that delusion; and even the moral principle can not be properly satisfied until the philosophical principle is satisfied. Endeavouring to satisfy the moral without the philosophical principle being satisfied, is only cutting off branches of sin; but the satisfaction of the philosophical principle strikes at the root of sin, completely and forever removing it, and causes you to be a pos-

sempiternal of a pure heart born of the spirit, and an heir to eternal life in heaven.

For to receive this great spiritual illumination, within the soul and mind, a person must place themselves entirely under the tutorship of the Holy Spirit, as the child is placed under the tutorship of the tutor—placing all self-wisdom and understanding to one side, because self-wisdom and understanding is unnatural to spiritual wisdom and understanding; then, when that is done, we receive spiritual knowledge and wisdom unto eternal life, because we then have the advantage of the combination of the mind, the heart, and the light of the Holy Spirit, which combination is required to work out our soul's salvation.

What a remarkable harmony exists in the minds of persons, on spiritual matters, who are reborn of the Spirit. They all know the Shepherd's voice, as the Saviour says; and why? Because they are of His flock, which is a type of Heaven's spiritual harmony. And what a diversity of opinion exists on spiritual matters, among the unconverted. What a confusion of thought. And why? Because they are not of the Saviour's flock; they hear not

His voice ; and that is a type of spiritual confusion which would exist in Heaven if they were to be admitted into it.

All men, in their natural condition are in spiritual confusion in their minds as well as in their hearts ; that is to say, they are in confusion to holiness which is enmity to God. Through Adam's disobedience we were placed, spiritually, into an unnatural condition to man's creation, and when we are reborn and enter the Kingdom of Heaven we are brought out of our present unnatural condition to man's creation into a natural condition to our then manner of existence. Oh ! what glory, joy, and bliss that will then be. Oh ! glory to God in the highest ! we should say, for this victory through His Son Christ Jesus.

Is it through fear that I would not indulge in this or that if I were tempted ? Is it through hope of Heaven that I would not indulge in this or that if tempted ? Is it through respect to God that I would not indulge in this or that if tempted ? Is it through respect of myself that I would not indulge in this or that if tempted ? Is it through honor that I would not indulge in this or that if

tempted? Is it through shame that I would not indulge in this or that if tempted? Is it through fear of offending God that I would not indulge in this or that if tempted? Is it because I think it is wrong that I would not indulge in this or that if tempted? Is it my firm will that prevents me from indulging in this or that if tempted? No, but because there has been by the grace and power of God—a mighty truth—and law developed within my heart and nature that prevents me and gives me the greatest joy and pleasure in the manner I am restrained or prevented. So then that is the secret and mighty truth of Heaven and a transaction in conformity with nature, I being lifted out of confusion through nature. Then there can be seen the power of Almighty God. Man was thrown into a helpless condition or into confusion within his nature by his disobedience, and then when that law or truth is developed within man, or that law of love which brings into its control all the laws of passion in our moral and spiritual existence, and we then enter into Heaven, or the next state and law of existence. We are through nature lifted out of this condition of confusion into harmony and per-

fection, and are then all love and all perfection, then there will be a double guarantee to the purity and security of that government, because in the first place we have the law of love, or the Spirit of God to keep us pure, which is the first guarantee ; and in the second place or guarantee we will know if we disobeyed the commandments of God, that we would be again thrown into confusion and a helpless condition within our nature, because God's governing power exists in the very nature of our existence, which causes that government to be as firmly established as are the planets in space. So then whoever has not been, through nature, lifted out of this confusion by that law I referred to, he is still in confusion within his nature from the effects of man's first disobedience, and will be in confusion in the life to come, and will, therefore, not be in harmony in the future life, to be able to fall into confusion again in that state of existence, if he willed to, by disobeying God's commandments, because he is already in confusion from the effects of man's first disobedience. I, by the grace of God through Christ Jesus, have obtained this great victory. So let every one, by the grace of God,

endeavor to obtain it. You can never rise out of this nature of confusion without the assistance of God, for you are as helpless as a child in this respect ; therefore, go to God in the spirit of a child to obtain this great victory.

God does not ask us to be groping along in the dark, but He will inform us by His law when we are redeemed to Heaven ; and as long as He does not inform you by His law that you are redeemed you can be certain that you are not redeemed.

If a law within my heart and nature tells me that I am redeemed to Heaven, must I not believe it ? For who has control over the laws in my existence, I or God ? Why, God. So then it is God that is informing me that I am redeemed, which makes it genuine. For it is truth, it is nature, it is the law of God, it is God, and is written into the book of life or nature. So this is the seal to the Kingdom of Heaven, and every one that wishes to enter therein must, by the grace of God, open that seal. Why, what is more truthful and genuine than nature. All those imaginary endeavors, through the mind, to reach God and the Kingdom of Heaven are all vain efforts. God and the

Kingdom of Heaven must be approached through the laws of our heart and nature.

Without true *faith* we can never be *redeemed* and *saved*.

Noah's *faith* was the *cause*, and his *rescue* from the destroying elements of the deluge the *effect* of that cause.

Abraham's *faith* was the *cause*, and the *blssing* of all the nations of the earth in his seed the *effect* of that cause.

Lot's *faith* was the *cause*, and his *rescue* from the destruction of Sodom and Gomorrah the *effect* of that cause.

Moses' *faith* was the *cause*, and the *parting* of the waters of the sea the *effect* of that cause.

Caleb and Joshua's *faith* was the *cause*, and their *entering* into the land of Canaan the *effect* of that cause.

The Israelites and Gideon's *faith* was the *cause*, and the *defeat* of the Midianites the *effect* of that cause.

David's *faith* was the *cause*, and the *death* of Goliath the *effect* of that cause.

And so it has been with all *faith*—always re-

spected by God, according to the *genuineness* of the *faith*, and accomplishing *that* what the *nature* of the faith called for.

Yes, by faith we are also redeemed and saved; but where is the gauge in human hands that can measure faith! St. Paul says, "And though I have all faith so that I could remove mountains, and have not charity, I am nothing." There is an assenting faith and a saving faith. The assenting faith may do for the eyes of this world, but it is a counterfeit for salvation and eternal life, and is only a faith in name and not in reality. The assenting faith may cause you to say, I believe in God and the Saviour, and cause you to join church, and cause you to fulfill the moral law, and cause you to defend your faith in argument and debate, and still be a counterfeit for salvation — the heart being void of charity. The saving faith starts upon this foundation: a sacrifice of the worldly darlings of the heart and desires of the flesh that conflict with holiness, placing yourself, through your heart, entirely into the hands of God; and then that faith will be accompanied with the Holy Spirit and the saving grace of God, and if there never was a spark of

charity in the heart before this nature of faith will very soon develop it. Yes, the carnal elements, that are contrary to charity, will melt away before its power as the snow before a hot sun ; for it is Almighty God that is working within your nature, preparing you for the other world ; and then you will soon hate the vanity and bonds of sin of which your soul has just been freed—which your heart so reluctantly departed with at the commencement of your journey towards the Heavenly gates. But in the assenting faith, it is man that is trying to prepare himself for Heaven, and Satan smiling at it—because that man is firmer in Satan's hands than the most wicked ; for there is some chance for that most wicked man to see his lost condition, and invoke the assistance of God, in the proper spirit, to rescue him from it, while the other one is endeavoring to work his way to Heaven in his own way and strength, and is certain never to reach there, because he is making no progress in charity, or towards the Heavenly gates. This charity contains more than man, in his natural condition, can comprehend. It is only the Holy Spirit that can develop it into the heart of man ; and no man ever

possessed it, unless it was developed by the Holy Spirit.

Noah did not only say, I believe in God, but he proved the genuineness of his faith in action—by building the ark ; hence, his reward.

Abraham did not only say, I believe in God, but he proved the genuineness of his faith in action—by his willingness to sacrifice his son ; hence, his reward.

Lot did not only say, I believe in God, but he proved the genuineness of his faith in action—by leaving Sodom and Gomorrah ; hence, his reward.

Caleb and Joshua did not only say, I believe in God, but they proved the genuineness of their faith, when sent to spy out the land, by not losing faith when they seen the walled cities and the war-like appearance of their enemies ; hence, their reward.

The Israelites, under the command of Gideon, did not only say, I believe in God, but they proved the genuineness of their faith in action, by going up to meet the enemy ; hence, their reward.

David did not only say, I believe in God, but he proved the genuineness of his faith in

action—by going out to meet Goliath; hence, his reward.

And so is it with man at present; he must not only say, I believe in God, but he must act—make an earnest start for Heaven—so earnest that he will never forget it—before he can expect any reward.

And, as I said before, so it has been with all faith—always respected by God, according to the genuineness of the faith, and accomplishing that what the nature of the faith called for.

And so is it, also, with our *faith* of repentance, bringing proper fruit to that repentance, and earnestly seeking for a home in Heaven the *cause*, and *eternal life* in Heaven the *effect* of that cause; but we must not only say we believe in God, but we must prove the genuineness of our faith in action—by sacrificing the worldly darlings of our heart and the desires of the flesh, before we can expect any favor or reward from God, because that is the *cause*, and if you possess not the *cause* you will certainly not receive the *effects*,—it being the *only nature of faith* that *changes* our heart and nature *into* the *nature* of the Son of God; and is, therefore, the *only nature of faith* that will

produce for us eternal life ; or this faith is the cause and the rising above our carnal nature, or all evil and destroying elements in the nature of our moral and spiritual existence the effect of that cause ; and this is the last and highest order of faith in man ; and the end and completion of this great religion, and truth, which has been erecting and building for ages, under the guidance of Almighty God. Yes, it is a monument of nature, the foundation of which was laid by God, through the instrumentality of man, in Abraham, Moses and the Israelites, and completed in Christ Jesus. Yes, the Holy Scriptures, the word of God, is a monument of nature, the same as any visible or material nature, and that is the reason its spiritual truth cannot be annihilated by man no more than any other nature. Yes, the Scriptures are founded on spiritual nature, they are not the spiritual nature but the effects of the spiritual nature.

Just look at the variation and confusion existing in the spiritual nature of this world ; and if the soul remains in that state of confusion until death, it will also be in confusion when it leaves this body or habitation of clay, and can, therefore, not be

subject to the law of God, because there is one uniform law of spiritual nature which controls all the beings in Heaven, and which creates spiritual unity, purity and happiness for all.

There is no collision in Heaven between spiritual nature as exists here, even not in the remotest thought or feeling ; because if there was, it would be a place of unhappiness as well as here, and nature is just such as it is in all cases. If the soul is unfit for the nature of Heaven while in the flesh, it is also unfit for it when it leaves the flesh ; if the soul is carnal in the flesh it is also carnal when it leaves the flesh ; if the soul is not placed into the controlling law of God, while in the flesh, it will also be out of the law when it leaves the flesh ; all holy and carnal nature is separated when it leaves this world ; so, then, there will be no collision between holy and carnal nature ; there is just as much difference between holy and carnal nature, as there is between physical and material nature. No matter how refined the carnal nature is, it is still carnal and dead to holiness. We also have beautiful flowers in material nature, but still they are a part of the material nature ; and no matter

how refined the carnal nature is it can have no part with the holy nature because it belongs to the carnal. We must know that we are redeemed by tasting of the *law*, in our heart and soul, before we *are* redeemed or have any part with holy nature; and it is only the power of the Holy Spirit that can develop it in the heart and soul of man.

Man, you are an important being now, but you are very inferior alongside of what you will be in the future world if redeemed by the spirit of the Saviour.

There is a great philosophy concerned in the salvation of man. We are free-will, responsible, moral agents, and our will stands as a barrier between God and our nature, and our nature must be reached through our will; we must yield in our will through a saving faith, before our nature can be moulded into a nature to suit Heaven; and this free-will principle man must possess to be able to enjoy what he is enjoying now, and when redeemed so that he will be able to enjoy the indescribable bliss which the power, wisdom and love of our Heavenly Father can bestow upon him in his

Heavenly home—that higher sphere of existence for man.

When man has his life hid in Christ Jesus, all philosophy concerned in salvation is satisfied; he is then in the controlling law of God and the law of spiritual unity; and to be a living branch in Christ Jesus, or to have our life hid within Him requires a faith such as is described in this book. And all ye that have your life hid in Christ Jesus take courage, for an eternal world of rest and joy awaits you, where God the Father will wipe away all tears, and where sorrow is unknown, because a continued indescribable bliss will take its place.

The salvation of man has now been explained in this book, through laws and through nature: but there is something lacking yet, which is its realization within the heart and soul of the unconverted, because the salvation of man cannot be explained into the heart and soul of man by words, but it can by the grace of Almighty God, if man will only come unto him in the true spirit; and when you once realize it within your heart and soul, you will receive an idea of the love and divine nature of Almighty God, and the closer

and closer you are drawn to God the closer and closer you will endeavor to come to Him, because it is altogether lovely to be close to God, within our nature. Your soul will then be continually feeding and nourishing on the true and spiritual manna of Heaven, as the natural body was nourished in the wilderness, on the natural manna from Heaven, during the time the Israelites were seeking the land of Canaan.

Almighty and most merciful God, our Heavenly Father, I bless Thee for that saving grace which worketh by love; which has lifted my soul out of confusion and ruin, into harmony and immortality, unto eternal life; which makes it possible along with the nature of my existence to now and eternally enjoy thy glory, justice, power and wisdom. I thank thee, Oh, God, for all the blessings I enjoy at Thy pleasure or grace; but I cannot thank Thee appropriately, alone in words, for these manifold blessings, but I can, in word and in spirit; as Thou art a creator of hearts so art Thou, also, a searcher thereof: Thou knowest if our motives for doing good emanates from that fountain of truth and holiness—love for Christ, righteousness and holiness,

which is the only incense acceptable in Thy sight. Oh! God, I could not thank Thee in this nature if Thou had not placed that love in my heart making it possible. Oh! God, it is the power of Thy saving grace, the true manna of Heaven which nourishes the soul and worketh faith by love, that makes it possible to thank Thee in this nature. Oh! God! I pray Thee to draw me nearer unto Thee by that loving grace. Oh! God! I bless Thee That I can declare to the world, in spirit and in truth, through Thy loving grace, that I am redeemed from the powers of darkness, which Thou hast manifested to me by Thy law and love. Oh! God! I pray Thee to be my strength and protecting shield through all my life, as Thou hast been in the past, until I go the way of all the earth, and then receive my soul into Thy everlasting rest. Amen.

It is finished! Whoever can see and understand the signs of the times, let them understand.

The third seal of the Book, referred to in the "Revelation of St. John the Divine," is now opened. Two seals were opened heretofore. Whoever can receive and understand it, let them understand.

The Book is the way that has been opened to Heaven, for mankind, through the Lamb; and the birth of the new world, or new order of things, that have taken place on earth, all made possible by the sufferings and sacrifice of the Lamb, or our Lord and Saviour Jesus Christ—He being the only one found worthy to open that Book.

And if you look into the history of the Roman Catholic Church, until the Reformation, you look on the first seal as opened.

And if you look into the history of the Reformation, you look on the second seal as opened.

And the production of this book is the opening of the third seal, and a fulfilling of Scripture in general.

And the next seal that will be opened is the fourth seal, which will be opened in the manner as described in that seal, in the Book of Revelation—causing death, as described—and death will give Hell its portion.

Oh! flee the wrath to come, and taste of the true **MERCY, JUSTICE and LOVE of God.**



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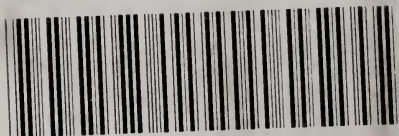
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